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Midmonth Magazine for Methodist Families May 1960

Christ at the Pool of Bethesd

By FRANK WESLEY

Together / SAN FRANCISCO Area *NEWS* Edition

MAY, 1960

Conference to Hear Proposals to Redistrict

Proposals to redistrict California-Nevada Conference and for a major fund campaign will be presented to the Conference session in June, following recent committee decisions.

Information on both subjects, plus training in Conference session procedures, will be presented in district and subdistrict meetings in May and June.

After a two-year study, a special district study committee is recommending adding two districts, for a total of nine. This would mean, according to the plan, major realignment of all but one present district. The Conference determines the number, and the bishop sets the boundaries. The committee is headed by the Rev. R. Marvin Stuart of Palo Alto.

The financial proposal, announced in the April edition, is for a campaign for between one and two million dollars, with proceeds to be divided among College of the Pacific, student centers, campgrounds and Fred Finch Children's Home. A final recommendation on campaign goal and on date of such a drive had not been decided at deadline time. The proposal comes from the Commission on World Service and Finance, headed by the Rev. Robert W. Moon of San Leandro.

Training of Conference lay members and reserves will be conducted by members of the Board of Lay Activities, led by Dr. Clare N. Pettit of Parlier.

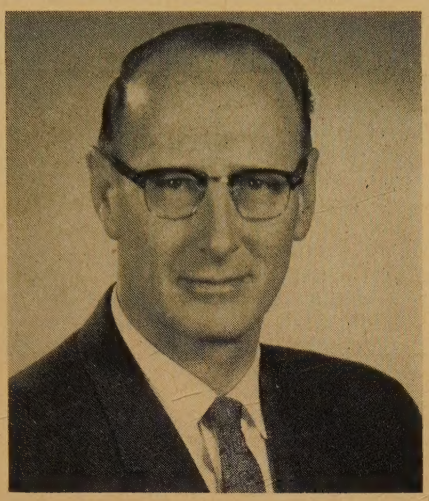
In most districts the informational and training meetings will be on the same day at the same place. Some 15 sessions are planned. Participants in informational meetings will include pastors, lay members and others interested.

'Showcase' to San Jose

The Conference "Showcase of Church History" will move to San Jose for its third annual session, on April 26. The theme will be "Honored Laymen of the Santa Clara Valley," and several will be selected for special recognition.

The program is in charge of the Conference Historical Society, with the Rev. Fredric H. Busher of Calvary Church, San Francisco, as president. The schedule includes registration beginning at 9:30 a.m. at First Church; tour of historic spots; luncheon at Boy Scout camp; 1:30 p.m. lecture by Clyde Arbuckle on Methodist history in the Santa Clara Valley; exhibit and dinner at First Church.

At the latter will be presented the W. W. Jamieson award for the year's best printed local church history.



The Rev. H. Gordon Birkey has been employed as the fourth program counselor on the Conference Council staff. His primary assignment covers Christian social relations and adult work. He was minister of education, First Church, Pasadena.

Annual Conference Choir

Announcement of plans for the Sunday morning choir for California-Nevada Conference sessions, June 19, adds a reminder that the Conference year is nearly over.

Bishop Tippett again has invited all churches of the Conference to participate in the massed choir, which in the past has included as many as 500 singers.

Director again will be the Rev. Walter T. Swearengin of San Leandro.

America Faces Crucial Times—Bishop Kennedy

Thousands of Northern California Methodists participated this spring in two series of evangelistic meetings addressed by two visiting bishops, at Sacramento and Oakland.

At Sacramento, Bishop Glenn R. Phillips of the Denver Area spoke to crowds in First and St. Mark's Churches for four evenings and had two luncheon's with the Area's ministers. Several callers visited homes in the interest of four of the district's churches—Colfax, St. Andrew's-Sacramento, Citrus Heights, and Emmanuel-Sacramento—gaining some decisions.

The four meetings at First Church, Oakland, with Bishop Gerald H. Kennedy of Los Angeles Area as speaker, opened with an overflow crowd. He also addressed some 1,200 persons at men's luncheons in San Francisco and Oakland and a women's luncheon in Berkeley.

Bishop Kennedy, reporting at the luncheons on his recent trip to Russia, said "America now faces one of the most crucial times of its life." The issue is freedom, he added, and "this contest will be won or lost in the realm of religion." "The struggle will not be won by the spectacular but by the quality of each man's moral life and faith."

The convocations were the third phase of this year's "Sharing God's Good News" emphasis of the Conference Board of Evangelism. The Rev. W. H. Gould of Chico was chairman for the convocation committee.

Oakland Tribune

Three mortgages were burned, three years ahead of schedule, by Grace Church, Oakland. Watching District Supt. Gene W. Carter apply the match are Judy Hall and Kathy Kahrs, MYF worship chairman and secretary, and the Rev. Donald A. Mueller, pastor.

When We Were Younger

Taken from the files of the Christian Advocate Supplement, these items recall what was happening in San Francisco Area five and ten years ago this month.

MAY, 1950

California-Nevada MYF elected officers whose interest has lasted: President, Jim Corson, now associate pastor at First-Sacramento; vice-president, Jack Cotteral, now youth counselor at Lafayette; secretary, Martha Kostal (Gustafson), until recently secretary in Conference Youth Office. The seven new district presidents included two who are now Conference pastors—Don Fado of Sierra Vista-Fresno and Kenneth Knepp of Maxwell.

The most recently started church in San Francisco changed its name from Sunset to St. Francis and completed its first unit.

MAY, 1955

The last three district parsonages were completed—at San Jose, Sacramento and Chico.

The new College of the Pacific library was dedicated.

First church sites were purchased with Bishop's Trail Blazers funds—at Redding, Santa Rosa, and Stockton.

WSCS to Meet April 22

Women attending the annual meeting of California-Nevada Conference Woman's Society will hear a former Crusade scholar who is now principal of a Malaya school.

The meeting is set for 10 a.m., April 22, in College of the Pacific auditorium, at Stockton.

Principal speaker will be Miss Flora Knight of Treacher Methodist Girls' School in Taiping, Malaya.

The day's program will include election of some new officers; installation by Mrs. H. K. Hamilton of Santa Cruz, past president; reports of missionaries on furlough, moderated by Mrs. J. W. Carrell of First Church, Fresno; illustrated officers' report directed by Mrs. Richard Fitch of First Church, Hayward, secretary for status of women; and devotions led by Judy Newton of Sanger.

Presiding will be Mrs. Ted Baun, of First Church, Fresno, president, and Mrs. Russell Scothorn of Castro Valley, vice-president.

Luncheon reservations must be made by April 15 with Mrs. Edgar M. Crigler, 236 W. Stadium Drive, Stockton. Nursery and parking facilities are planned at Central Church.

Commission Missionaries

Four California-Nevadans, and another closely related, were commissioned as missionaries recently by the General Board of Missions.

They include the Rev. and Mrs. Wendell B. Kramer of Modesto, whose plans were reported in the March issue of this paper. They are to go to Bolivia for rural community development, agricultural and educational work.

Mr. and Mrs. Jack Theis were commissioned to work in business administration and education in Korea. Theis is a member of Trinity Church, Berkeley, and a former bookkeeper in the Conference treasurer's office. He spent three years in Korea as a special term missionary. From North Carolina, Mrs. Theis was a three-year missionary teacher in Cuba.

Also returning to Korea will be Miss Faith Whitaker, member of Park Presidio Church, San Francisco. She will again be a medical technologist. Daughter of Congregational missionaries to China, she went to Korea in 1954 for a three-year term, but stayed five years.

Miss Whitaker

These were among 85 new missionaries, believed to be the largest number of new Methodist missionaries ever commissioned at one time.

16 Area Delegates Set for General Conference

Sixteen delegates, several other participants and a large number of visitors from San Francisco Area are preparing to attend the quadrennial sessions of the Methodist General Conference at Denver April 27-May 11.

Bishop Tippett, who will be on the platform with the other bishops, will preside at the opening Communion service.

He and Mrs. Tippett will be honored at the Area dinner May 2.

In addition to delegates reported in earlier issues of this Supplement, other participants will include the Rev. Norman L. Conrad of Glide Church, San Francisco, vice-chairman of the Commission of Entertainment and in charge of many arrangements for the huge session. C. Edward Stallings of Taylor Church, Oakland, will be a soloist and will lead singing at general meetings. Winston H. Taylor of Mill Valley, Area director of public relations and promotion, will assist in news coverage, both to the press, radio, TV, and to local churches.

Church Clinics Helping People to Face Life

Several California-Nevada churches established, or are participating in, sp counseling programs. Pacific Schoo Religion also has made counseling se available. One of the projects attrac attention is Church Counseling Servic Redwood City. The following ar about its work was written by K Walker, newspaperman and Methodi

A student afraid to face life, a ho wife with a gnawing secret, an a minister—all these and others turn at an unusual clinic started by a fornia minister to help people with perplexing problems.

The program, developed by the Paul Kurtz of First Church, Redw City, already has reached nearly groups from Oregon to New Jersey, a total participation of more than 3 people.

Based on psychological and relig principles, the program is entirely sectarian and nondenominational in approach. It simply combines mod psychological techniques with pray with successful results.

Groups of interested people, up maximum of 15, meet weekly fo least 18 weeks. Each person take battery of psychological and emoti tests, intended to analyze his own sonality problems.

Results of the tests are fed back the group weekly, in a series of s

"It's sort of like a continued sto according to Kurtz. "People are so terested they never miss a session. T want to know what the next one be."

The group discusses each other's p lems informally, and then members home and pray about their needs.

A housewife who gave birth to a c out of wedlock, years before, finds s pathetic understanding. A young dent afraid to start life realizes doesn't have to be the best lawyer the world to be successful. An ar minister learns to redirect his q temper into paths of creativeness.

"What seems to happen is that conflict is converted or inverted—tur around until it becomes an area of portunity," Kurtz explains. Bad tem for example, becomes courage. Anx becomes a natural conservatism, brakes on an automobile."

Groups consist of minister, layn

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mixed groups, men and women separately, and even young people. Age generally has not been a factor.

The slips involve emotional factors, religious attitudes, symptoms or tension areas, summary of these areas and summary of nontension areas.

Individual members are not required to share their slips. But sooner or later, one person will grow brave enough to read his, and then another and another.

When members become better acquainted, they often become quite frank, and sometimes feelings get hurt. "Every group reaches the point when things get rough, as painful areas are opened," Kurtz says. "The group goes through a period when it is rough and ruthless with each other. Then they recognize that all are in the same boat."

Kurtz first began using a group therapy technique when he worked with alcoholics, ex-convicts, divorcees, and other specialized groups as director of counseling for First Church, Los Angeles.

Transferred to Santa Cruz in 1955, he decided to try his program on "just an of the mill church people." He used such standard psychiatric tests as Mental Health Analysis, Minnesota Multiphasic Personality Inventory and the California Test of Personality. He also developed his own Inventory of Religious Attitudes and Emotional Structure Survey.

The original group consisted of seven San Jose District ministers and their wives. It worked so well, Kurtz started two groups the following year in his own church, and two were started in Santa Rosa by the Rev. Shirley T. Sherrill, pastor.

From there, it has grown as people heard about the program and asked to start groups.

Novato Shares Dinner

Faced with religious census results that indicated more Methodist-preference families outside the church than in, the Novato Church evolved a "100 sharing with 100" program with many features that "couldn't be done."

Since the usual calling and publicity had been of little effect, a big dinner was suggested as a means of contacting and interesting prospective members. This seemed impossible because of cost until a former Army mess officer said he could feed 300 persons for $100, and the SCS was willing to pay that for the privilege of not serving a dinner.

Members and prospective couples were hired off, and more than 150 calls were made, resulting in attendance of some 0 persons. The calls themselves more than fulfilled the predinner goal.

The dinner was served in 13 minutes, thanks to prepreparation and assembly line techniques.

The program, on much the same basis, was an introduction to the church, with minute-long talks by commission leaders and a message by the Rev. Lawrence Doyle, pastor.

Taylor Photo

"Talk Back" television programs will continue through May on Channel 4 in San Francisco. The Rev. Daniel D. Walker (left) of First Church, Oakland, is moderator. First program panelists were Don Ramsmeyer, Moraga, Mrs. Ann Truax Brandt, Piedmont Community, and Franklin Stark, First Church, Oakland.

Bestow Honors Upon Area Methodists

Community and interchurch groups have bestowed many honors upon San Francisco Area Methodists within recent weeks. These include:

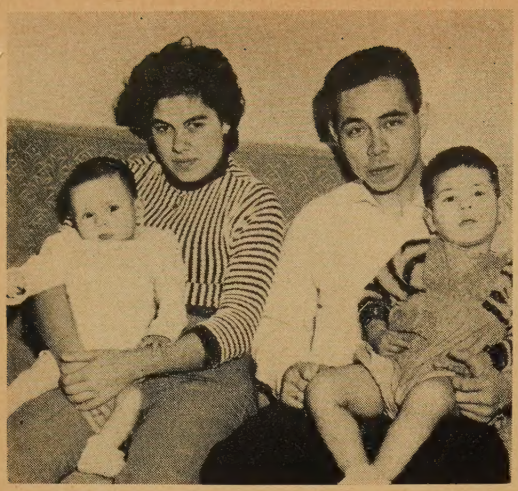
CHURCH-RELATED—Mrs. W. A. Root of First Church, Oakland, named president of Northern California-Nevada United Church Women. The Rev. Casper Horikoshi of Florin, elected moderator of Northern California Japanese Christian Church Federation. The Rev. Richard H. Fitch of First Church, Hayward, chosen president of Eden Council of Churches. G. Clifford Pettygrove of Epworth Church, Berkeley, elected a trustee of Southern California School of Theolgy.

GOVERNMENT—Most recently appointed judge of Oakland Municipal Court is Robert H. Kroninger, chairman of the Christian social relations commission of First Church, Oakland, and one of four active judges in the church's membership.

SCOUTING—God and Country Awards to Michael Mannshardt of Laurel Church, Oakland; Bruce Schmidt Jon Lander and Marvin Work of First Church, Modesto. Silver Beaver award for adult service to Donald R. Fretz of Merced and Robert Paddock of Trinity Church, Bakersfield. Eagle rank gained by David Houston, Peter Sewald and Leslie Banathy of Church of the Wayfarer, Carmel; John Martin of Merced; Ronald Teshima of West Tenth Church, Oakland; Kit Wells of Woodside Road Church, Redwood City. Dr. R. W. Zug of Merced elected president of Yosemite Area Council of Boy Scouts.

Taylor Photo

As he spoke at a San Francisco men's luncheon during his Bay area series, Bishop Kennedy (center) was introduced by Bishop Tippett. At right is Dr. Charles A. Ertola, chairman for the luncheon, in which 240 men from over a wide area participated.



The Charles E. Olislaegers, one of McFarland's newest families. Formerly of Indonesia, they came to America under sponsorship of the church board.

This is the first American portrait of the Willy Ferns family, who came fr Indonesia under sponsorship of Cambrian Park Church. The children, fr left, are Linda, Lydia, Peggy, Ingrid, Alice, and Irwin. All are studying Eng

Churches Aid Families in World Refugee Year

Sponsorship of several Dutch families, refugees from Indonesia, has been accomplished or is planned by a number of San Francisco Area churches, as their part in World Refugee Year closing June 30.

Wide interest was indicated in a recent post-card survey conducted by the refugee resettlement committee of California—Nevada Conference Board of Missions, headed by the Rev. Douglas H. Henderson of St. Stephen's Church, Oakland.

The Rev. Roy Sano of Loomis is helping Japanese Conference churches to arrange sponsorships, noting that Indonesia was occupied by the Japanese in World War II.

Charles Edgar Olislaeger, 28, and his wife and two small children, Robert and Stanley, arrived under sponsorship of McFarland Church's official board. Both born in Indonesia, the couple knew each other there but were not married until after deported to Holland, where they lived for five years. Olislaeger is an electronics technician.

Col. Frank Paul to Conference Men's Post

Col. Frank M. Paul of St. Mark's Church, Sacramento, has been designed as Conference director of Methodist Men by the Board of Lay Activities.

Next speaker for the Inter-City Methodist Men's Fellowship meeting fourth Wednesday noon at Glide Church, San Francisco, will be Douglas Tellwright, executive vice-president of Pacific Telephone and Telegraph Co., and former president of Northern California-Nevada Council of Churches.

New Methodist Men's clubs include: Lindsay Church, where the first president is Russell Kehn, an agricultural products salesman. Current projects include painting of church-school rooms.

St. Peter's Church, Stockton, whose first president is Quintin A. Ramil, retired Navy man now a supervisor at the Army Veterans Hospital, Livermore. The group is leading in formation of a Fishermen's Club.

Other clubs' projects include:

"Project Penny," in which men of First Church, Palo Alto, have donated all labor to repair fire damage in the home of Mrs. Mary Penny, 82, retired Army nurse.

Inspired by the slogan of "60 tons for '60," Fortuna Methodist Men raised at one meeting one-half their goal for sending surplus food overseas through MCOR. Each dollar of the $137 check presented by President Ray Anderson represents 437 pounds of food.

Chinese Church Gives Thanks for Leadership

Thanksgiving for 25 years of Lee-ship was expressed recently at Chi Church, Oakland. Honorees were Rev. Edwar Lee, pastor; his wife, Lum David Lee, lay leader, all for t quarter century of service.

Bishop Tippett was the princ speaker for a special service, followed a banquet.

Dr. Lee also served from 1945-1 as superintendent of California Orie Provisional Conference. He and Lee were presented a check and antique Chinese jar symbolizing life.

Lay leader Lee was given an engra wrist watch.

Carl Walker P

Repairs are under way on the water purification system at White Sulphur Spri Campground, strewn around as shown here by a flash flood which tore out a sect of creek bank. Filter tanks, clogged with debris, are at right, pool at

New District Councils Big Aid to Local Church Programs

(In the California-Nevada Annual Conference organization developed over the past two years, one of the newest entities is the district council. These groups of ministers and laymen, representing various program interests, meet at least quarterly. They are charged with coordinating and promoting program activities in the districts, learning the program needs of local churches, helping to answer those needs.

To share with San Francisco Area News readers the nature and operation of a perhaps—typical district council, Edgar M. Crigler, former newspaperman in Central Church, Stockton, was asked to report on the January 30 meeting of the Central District Council, a 10 a.m. to 3 p.m. session in the district parsonage at Modesto. Sixteen members were present, including Mr. Crigler representing evangelism and public relations. His report, with much detail omitted because of space, follows):

It is the custom at district council meetings to take up plans and problems commission by commission, and Supt. Charles E. Lord suggested that the group begin with commissions having things coming up.

PAUL LOGSDON and ROBERT WINTERBERG announced three refresher courses in every-member canvass procedure, including latest available filmstrips. Leaders were announced.

LORD: "We are using leadership trained at College of the Pacific, rather than persons brought in from outside. It is important to train *laymen* for this important task under direction of the Board of Lay Activities.

WINTERBERG: "This refresher course must be slanted to help all who come, those who have never been and those who have."

Samples of materials available were displayed and discussed.

A Christian vocations workshop for adults at Modesto was announced.

LORD: "We are attempting to get to *leaders* of youth, to get *them* interested in church vocations."

OTTO ZENTNER reported on the annual District Church Extension Society meeting the past week. Twenty-six churches were well represented.

LORD: "But it must be said that 24 churches were *not* represented. . . . St. Peter's-Stockton project has worked out well. The next one upcoming is Wesley-Modesto. We need to get one more unit out there to give them growing space. This is our first and immediate project. Holy Cross-Stockton is pushing. Our problem there is to take a bigger step than taken by most churches. These are the three main extension projects. We are out to it to carry through."

ZENTNER: "St. Peter's is made up of 23 member-families. They will need lots of help by special giving."

LORD: "There is a real measure of self-help at St. Peter's. They are feeling that it is *their* church and they are doing much to help themselves to serve the whole community."

"Is giving to extension better than last year?" someone asked.

LORD: "It is much better. Only 17 churches out of 50 in the district paid anything last year. We should call a special meeting of the church representatives to point out the needs and perhaps take them to the projects."

WINTERBERG moved that the council recommend to the extension society a tour of the projects; carried.

Taking up the WSCS, MRS. ABEL MACHADO expressed concern that per capita giving is down. "It runs about $6.90 and our district ranks fourth. We are wondering if this is a general trend, that giving is down in missions. We don't know why. We are emphasizing personal pledges."

Mrs. Machado said the women will attend circle meetings but not general meetings. "The closer we can bring the WSCS to the *total program* of the church, the better the WSCS and the church will be."

FLOYD TUFFS: Women should be told of the relationship of WSCS to the church, with public installations, etc. Why not some literature stressing this?"

QUINCY HAMILTON urged local church participation in the nationwide program for peace. "Many churches are participating in prayer vigils" and in other phases of the peace campaign.

LORD: "How are you using the Co-ordinated Mailing? It looks like a mass of material, but it isn't. The materials need to be distributed to the proper persons."

WILLIAM HUNT suggested some personal information could be used with the general material. The council voted to ask Winston Taylor for a page of human interest material to be used with the map charts of phases of Conference work.

ZENTNER reported the Conference Board of Lay Activities proposed one special worker with Methodist Men's clubs. There was much discussion as to how to get new clubs started and old ones revitalized.

EDGAR CRIGLER reported on activities of the newly formed Ione Club. Ione and Turlock have scholarship projects; Lodi Club is going strong; Modesto and Stockton are exchanging meetings.

Plans for two mental health clinics were announced. Using the subject, "Community Resources for Mental Health," resource personnel would be Protestant, Catholic, and Jewish chaplains, with panels on counseling.

Following a sack lunch, the matter of summer camps was taken up. A report of Vance Carson, with breakdown by districts and churches of registrations at all camps, was studied. The superintendent pointed out that there were only 26 counselors from the district at all the camps last summer.

ROBERT HAWTHORNE: "We need the best leadership, but we are getting it, and the programs are carefully planned."

TUFFS: "The church must promote camp among *adults* as well as youth."

HUNT: "We are getting very short on men at any age level for camp counselors. We will train them if we can get the volunteers. Last year we had to cancel a camp for lack of leadership."

CLIFFORD CRUMMEY: "Our problem is shortage of lay leaders. By and large the ministers are doing their share, but their services are limited. Some of them are working in two camps."

(Also discussed lengthily was youth participation in camping.)

SHERWOOD DAILY announced a "workers with youth" dinner at Stockton and told of plans for a 1961 "Camping Convocation" to present camp program to local leaders. He mentioned Epworth Camp for older people, and told of the district youth convention to be held at Brentwood.

LORD: "You people here today represent one-third of the churches in the district. You can report to the ministers in your vicinity."

MAURICE CHEEK made announcements regarding Christian Adventure work. Margaret Austin told of plans for Wesley Fellowship Snow Conference, and asked for suggestions as to how to aid the Wesley program.

HUNT announced vacation church school workshops, with Jessie Todd and other leaders, to train superintendents.

The council approved a request for solicitation of funds in part of the district to aid the religious center at Fresno State College.

TUFFS reported on the filling of requests for speakers in the evangelism program. He said the prayer vigils were well attended, and announced plans for the conference convocations.

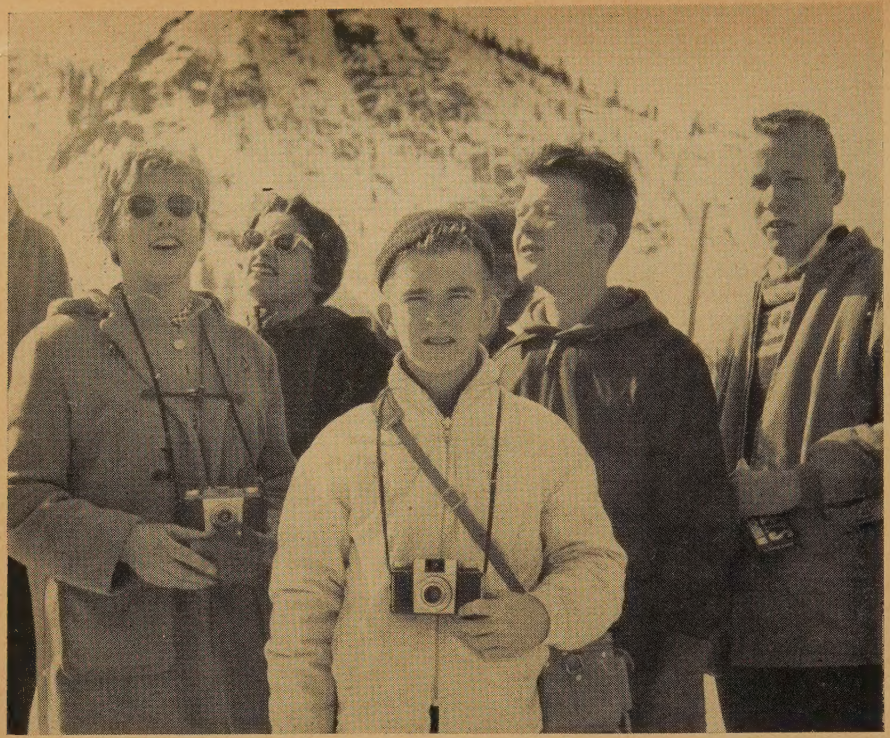
MRS. RUTH WARNER: "Our main goal is to get a Christian social relations commission in every church. I wonder how many have one?"

LORD: "Every church except one."

MRS. WARNER: "Our chief concerns now are traffic safety and Christian ethics. The 1960-61 study outlines include Christian labor-management relations, housing, and youth delinquency."

CHARLES ANDERSON reported on Temperance Sunday. Commitment Sunday he stressed as vital. He urged a Temperance Fellowship for every local church and recommended use of the filmstrip, *How Free Are You?* and the film, *Stop Driving Me Crazy.*

MRS. A. W. PETERSON noted schools of missions in progress and called attention to *Africa Christian Advocate* and literature on Hawaii. She discussed Africa mission studies, and council members spoke highly of the materials used.



Christel Wickboldt (left) of Berlin got to see some of her countrymen in Olympic action when she and 40 other MYF'ers from Woodside Road Church, Redwood City, visited Squaw Valley. She is an ICYE exchange student sponsored by the church. Others are Anne Ritter, Bill Fox, David Evans, and John Bergerson.

Methodists Help Promote Squaw Valley Olympics

A number of Methodists were involved in various ways in the recent Olympic winter games at Squaw Valley, Calif.

Of 13 high-school athletes carrying the torch through Sacramento on its way to start the games, four were from First Church—Jim and Dave Keehner, Larry Thommen and Harold Biggs. One of the leaders in the torch's progress was Bob Mathias, product of Tulare Church who won the decathlon in an earlier Olympics.

Allan Mekkelson and Don Greaves of Colfax Church were among 100 Explorer Scouts who served as aides at Squaw Valley.

Mr. and Mrs. Clarence Jones of First Church, Reno, were respectively chairman of the Nevada Civic Olympic Committee and chairman of the reception committee.

First and St. Paul's Churches, Reno, and Sparks Church were hosts for an open house for Methodists from around the world, during the games.

Announce Engagement at Family Life Conference

For at least one couple, this year's Wesley Foundation Marriage and Family Life Conference was highly practical. The engagement of Elwin Stocking of Napa, chairman of event, and Lois Farum of First Church, San Jose, was announced.

Nearly 200 young people attended the annual Conference sessions in the snow.

Major coming events include the House of Representatives, delegated MYF gathering, at Burlingame, April 29-30. Speaker on the theme of *Who Cares?* will be the Rev. Ernest Troutner of First Church, Palo Alto.

The annual Day on the Bay for the Wesley Fellowship will be May 7, with a boat trip on San Francisco Bay and an afternoon on Angel Island.

Five California-Nevada youth participated recently in the annual MYF and MSM-UN-Washington travel seminars.

In the MYF group were Dorothy Doman of Epworth Church, Berkeley; Roland W. Garrett of Trinity Church, Chico; William Powell of Campbell.

Students were Donna Moore of Honolulu and Berkeley Wesley Foundation; Marilyn Moore of First Church, Oakland, and Stanford Wesley Foundation.

Festival Theatre Drama

Several performances of *The Cup of Trembling,* originally prepared as an expression of Christian stewardship, have been set for this spring by Festival Theatre.

The drama, telling the story of a German Christian martyr of 1944, will be presented in Burbank Auditorium in Berkeley for Saturday evenings and Sunday matinees in April and possibly at Sunday matinees in May.

It was written by Elizabeth Berryhill for the North Coastal Area of the United Presbyterian Church.

Knights to Hear Bishop

Addresses and leadership for numero and varied programs are being provid this spring by Bishop Tippett.

During March he was the speaker Religious Emphasis Week at Whitm College, lectured at Vanderbilt Univers presided over the annual meeting of General Television, Radio, and Fi Commission, was devotional leader the Annual Conference of Pacific Sou west Area of YMCA, gave the keyn address for the Western Jurisdicti Christian vocations seminar and part pated in other programs such as a pensi study of a preministerial retreat.

Special appearances during April ha included Lenten services at Campb Holy Week service at Calvary Pres terian Church in San Francisco.

He is to give the Easter sermon for t Knights Templar at San Francisco's M sonic Temple. During General Conf ence, he will preach April 24 at Wa ington Park Church, Denver, and May at First Church, Boulder.

As a member of the General Comm sion on Chaplains, Bishop Tippett told annual meeting that "there is a changi climate in The Methodist Church co cerning our chaplains, and it is their go work and conduct as sincere, high effective ministers of the Gospel that largely responsible."

World Facing Moral Crisi

Whether moral and spiritual values c be taught "is the most crucial and diffic problem facing the contemporary world it was declared at the fifth annual Tipp Lectures at College of the Pacific.

Dr. Theodore M. Greene of Scrip College spoke to college teachers fro throughout Northern California.

"The (communist dominated) natio we oppose seem far more zealous in c votion to the values of their systems tod than do the democracies," he said. H added that the church and the scho are the insitutions most responsible f promoting moral and spiritual values our society, "but heaven help this count if the churches weaken to the point whe the schools must take over their function

Greene asserted that teachers themselv are the single most critical factor in t whole process of transmitting values.

Win Float Prize

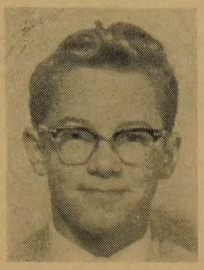
Men and women of Sparks (Nev Church doubled up to win first prize f entries in the community's Labor D parade.

The men entered a float depicting church service. Clyde Lefler, Jr., a mi isterial student from the church, was the pulpit.

Under the theme of *We Labor to Ser the World,* the Woman's Society float ha streamers to four women dressed in t costumes of countries aided by missiona gifts.

Let George Do It . . . And He Is!

"George'll do it' has been the quick and effective panacea to many needs at Firebaugh MYF, church, high school and the home of George Western. Now George is "doing it" in Wanganui, New Zealand, in the American Field Service Program, one of 28 selected across the nation, on the basis of scholastic and extracurricular achievement, to further international relations.



Mr. Western

George has not only been MYF president but also served in many other offices and committees of MYF, school and community youth organizations. He also is a consistent honor student, has basketball and swimming letters, is a school chorus soloist, plays French horn in the band, is assistant church organist and member of the choir, sings in the community barber shop quartet.

He also finds times for hobbies of building transistor radios and model airplanes, ice skating, skiing and square dancing.

Bishop's Dinner May 27

Plans are proceeding for the San Francisco Area dinner Friday, May 27, at Stockton, to express honor and appreciation to Bishop and Mrs. Tippett, for their first 12 years of leadership here.

First announcement of program plans involved the widely known Stockton chorale, which will provide musical portions. The group is directed by Arthur Holton of Central Church, Stockton.

To augment the appreciation, the sponsoring Board of Lay Activities is seeking voluntary contributions to a fund to endow the Bishop Tippett Lectures in Religious Perspectives in Higher Education, at College of the Pacific.

Set Family Day

Plans for the first "Methodist Family Day" at Conference campgrounds have been announced by the Rev. Kenneth D. Miller of Castro Valley, president of California-Nevada Methodist Camps, Inc.

On Memorial Day, May 30, the facilities of White Sulphur Springs, Skylandia and Monte Toyon will be available for families who wish to bring picnic lunches and inspect the grounds used by several thousand persons each year. The Mt. Shasta campground will not be open because of inaccessibility at that time.

Services for Japanese

Services and Sunday school, in English but especially for Japanese residents of Gardena, began this spring in Hollypark Church, conducted by the Rev. Peter Chen of Pacific Japanese Provisional Conference.

The new program, authorized by Bishop Tippett and in co-operation also with Southern California-Arizona Conference, recognizes the need for a church in the Gardena Area to serve more effectively a Japanese community of some 10,000. Property is being sought.

Participation has averaged some 15 adults for the church service and 20 to 25 children for classes conducted by four regular teachers.

Mr. Chen also serves as minister of education at West Los Angeles Church.

Medical missions, particularly the battle against the tsetse fly, was dramatized recently in skits written by the Commission on Missions for the first school of missions ever held at the Terrace Methodist Church, Vallejo. From left are co-author Mrs. Emery Hatch, commission chairman; Irl George, Oliver Porter, Eugene Bunnell, Jr.

RIDING THE CIRCUIT

- First grandchild for the Rev. and Mrs. Donald H. Baldwin of San Rafael is Nancy Lee, born December 11 to the Frank Baldwins of San Jose.
- Holidays in the Holy Land, and Christmas Eve in Bethlehem, were the privilege this year of the Rev. and Mrs. Paul S. Kurtz and their family, of First Church, Redwood City.
- Youths from First Church, Corcoran, took both first and second places in the high school safety-economy run in Kings County. The drivers were Jon Shawl and Gary McGowan.
- Two representatives of Pacific Japanese Provisional Conference attended the 18th Ecumenical Student Conference on the Christian World Mission at Ohio University during the holidays. Elayne Morofuji of Dinuba Japanese Church and Kent Nakata of Page Mill Church, Palo Alto, were among 12 sponsored by Division of National Missions.
- Following two bicycle-auto deaths within a few blocks of the church, members of Sparks (Nev.) Church have spearheaded a citizens committee, which resulted in a community safety council. The Rev. Leo W. Hamilton was elected to the board of directors.
- Recent marriages have included that of the Rev. George Nishikawa, pastor, and Miss Yoshiko Miyaoka, member of Pioneer Church, Sacramento, on January 24. Miss Eleanor Dolby, deaconess formerly at San Leandro and First-Modesto Churches and recently secretary with the Central Promotional Office in Chicago, was married March 18 to the Rev. Harvey E. Knudsen, Cicero (Ill.) pastor. The Rev. Sidney Smith, pastor at Popular, and Miss Jeannette Carpenter of Calvary-San Francisco, were married February 25.
- The third Central Church, Sacramento, youth within four years to have decided to enter the ministry, William Adams spoke to his congregation February 7. He is a high-school senior.
- Receipt of an additional grant, from the Danforth Foundation, for the chair of religion in higher education has been announced by Pacific School of Religion. The chair is held by the Rev. Charles S. McCoy, member of California-Nevada Conference.
- One of six representatives of the Methodist Division of National Missions to the President's Conference on Children and Youth, March 27-April 2, was the Rev. George Y. Nishikawa, pastor of Pioneer Church, Sacramento.
- Palmer Martin Page of First Church, San Jose, elected to deacon's orders by the 1959 Annual Conference, was ordained December 21 at Berkeley by Bishop Tippett.
- A poem entitled "We," by Karen Tokunaga of Wesley Church, San Jose,

has been accepted for publication in the Annual Anthology of College Poetry. She is a student at San Jose State College.

• A seven-weeks tour of Western Europe, featuring the Oberammergau Passion Play, will be led this summer by the Rev. and Mrs. Warren A. Bonner of Woodland. They will leave June 26.

• Concern of the children of Tracy Church school has led them to earn $50 to send a certified milk goat to Korea.

• After seven years in the San Francisco branch of Methodist Publishing House, Thomas B. Cherrington has been promoted and transferred to Dallas, Tex. He is now service manager for the Southwest regional center of Cokesbury.

• Golden wedding anniversaries were celebrated recently by Mr. and Mrs. H. G. McCord and Mr. and Mrs. Walter Rieff of First Church, Sacramento; Mr. and Mrs. Richard Hertel of Oak Park Church, Sacramento; Mr. and Mrs. A. F. Bassett of Sanger; Mr. and Mrs. Charles Baker of Sebastopol.

• Newest parsonage arrivals include: Shirley Malia Bimson, born November 19 to the Rev. and Mrs. Richard H. Bimson of Atwater; Sylvia Dawn, born December 2 to the Rev. and Mrs. Lynn Engdahl of Knights Ferry; Paul Alexander, born August 12 and adopted by the Rev. and Mrs. Thomas Hicks of San Francisco Wesley Foundation; Ahmed Jamal, born February 13 to the Rev. and Mrs. Booker T. Anderson, Jr., of Easter Hill Church, Richmond; Dean Frederick, born February 23 to the Rev. and Mrs. Fred K. Wilken of Grace Church, Fresno. Word was received of the birth August 23 of Grace Kathryn to the Rev. and Mrs. Emery Fleming, Jr., of the Japanese Conference.

• Latest addition to San Francisco Area's "All-Family TOGETHER" churches is Wesley Church in Daly City.

Pastoral Appointments

Recent pastoral appointments by Bishop Tippett include Oren Parks from Downieville to Elverta, Donald Rogers from Biggs to Downieville, Wilbur Small from Montague-Hornbrook to Biggs, Charles Ogden from Arkansas to Montague-Hornbrook.

Ray Huddleston, until recently supply pastor at Fall River Mills, has become associate minister at West Anaheim Church in Southern California.

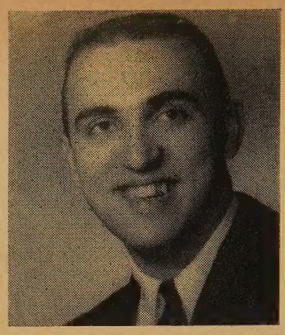
New director of Christian education at First Church, Bakersfield, is Francis Wagner, until recently at Santa Clara.

Changes Name, Problems Same—Alcoholic

California Temperance Federation has changed its name to California Council on Alcohol Problems, along with re-electing the Rev. Daniel D. Walker of First Church, Oakland, as president.

The revision was made because of confusion over the meaning of "temperance" —abstinence to some and moderation to others. The group receives some support from California-Nevada Conference benevolence budget. Its board has representatives of 29 denominations.

New officers include Ernest E. Greenough of Merced, secretary.



Wally Juchert (left), Burlingame, has been elected conference president of the Methodist Student Movement. Nominees for other conference youth presidencies are John Beyer (center), Campbell, for M[illegible] and Dick Corson, First Church, Modes[illegible] for Wesley Fellowship. Dedication officers will be June 18 at Conferen[illegible]

Congo Experiences Are Difficult But Exciting

The difficult but rewarding experiences of preparing for missionary service in the Belgian Congo are reported in recent letters from the Rev. and Mrs. Richard Kendall, formerly at Elmhurst Church, Oakland, and now in Belgium. Excerpts follow:

"This is a Belgian government school designed to prepare missionaries for work in the Congo. It is unique, and no other country experiencing missionary work does as much to prepare foreign workers as does Belgium.

"I don't know when I've spent so much time studying and yet had so much more to do. Evelyn is continually being challenged by the role of housewife in a country where the gadgetry and helps an American housewife takes for granted are unheard of. Both Debbie and Jimmy are continuing to enjoy public school.

"It has been exciting for us to be in Bruxelles as the Belgian government revealed its plan of independence for the Congo. . . . Many Congolese are being asked to exert selflessness and a sense of personal responsibility in a measure they have never before been called upon to do. Will you pray, in these significant days, that missionaries will be able to witness meaningfully to people who may be tempted by a mixture of personal motives—both selfless and selfish?

"Will you pray, as we do, that Americans at home will be great enough to be a good example in helpfulness, in understanding, in patience, in maturity —both with the people of other races around you—and as a friendly and stabilizing force with the evolving African states?"

The Kendalls' present address is 94, rue des Champs-Elysees, (Ixelles), Bruxelles, Belgium.

Citrus Heights Church

Church services have begun for[illegible] potential new church in Citrus Heigh[illegible] a fast-growing community just no[illegible] of Sacramento.

One of four services is being conduc[illegible] by the Rev. William C. Dyer, pastor[illegible] nearby Roseville, and the other three[illegible] lay speakers trained by Mr. Dyer in operation with the Sacramento-Nev[illegible] District board of lay activities.

Meetings are held in a large home[illegible] a four-acre property purchased by Conference.

Walker Book Off Press

Just off the press is a volume entit[illegible] *The Human Problems of the Minis[illegible]* by the Rev. Daniel D. Walker of F[illegible] Church, Oakland.

The book considers the many [illegible] varied aspects of a modern minist[illegible] life, including his roles as family m[illegible] administrator, preacher, and others. [illegible] foreword was written by Bishop K[illegible] nedy.

DR. ALDEN NOBLE DIES

Death came recently to Dr. Alden[illegible] Noble of Central Church, Stockton, v[illegible] founded College of the Pacific's Pac[illegible] Marine Station and was head of the [illegible] partment of zoology. Dr. Noble [illegible] born in Korea, the son of Metho[illegible] missionaries. A sister, Mrs. Henry [illegible] penzeller, is now a missionary in Ko[illegible]

Fellowship in Alaska

Each day and each meal in a r[illegible] home, fellowship with and learn[illegible] about Methodists in Alaska, was the [illegible] cent experience of the Rev. Floyd [illegible] Tuffs of St. Paul's Federated Church, M[illegible] teca. He was one of 21 ministers selec[illegible] by the General Board of Mission for [illegible] evangelistic and ambassadorial missi[illegible]

Tuffs was the only one of the gr[illegible] who was privileged to live in the hon[illegible] of the people. He served on the Ke[illegible] Peninsula and was the missioner for [illegible] Ninilchik and Clam Gulch Church[illegible] among people primarily of Russian [illegible] scent.

ONE OF JESUS' miracles of healing has inspired a young artist in India to paint this picture. The grandson of an Indian Methodist minister, the painter proudly bears the name Frank Wesley. Twice before, his religious art has appeared in TOGETHER (December, 1957, pages 36 and 39, and December, 1959, page 37). Here he depicts the Savior in the ragged garb that, in India, is a mark of a holy man. Wesley's inspiration came from the familiar verses of John 5:2-9, as found in the King James Version:

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another stepeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked..."

Frank Wesley
Indian artist

Copyright 1960 Frank Wesley

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Though you're far away, you can be close to her on Mother's Day with flowers-by-wire. They'll reach out and touch her so deeply she'll actually feel that you're there—to make her day complete. So, say "Happy Mother's Day" with flowers-by-wire—the same beautiful flowers you'd give her if you were home. Just phone or visit your FTD florist listed in the phone book Yellow Pages under FTD—Florists' Telegraph Delivery. Beautiful selections, low as $5. Delivery anywhere.

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Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

THE MORNING MAIL is a thing of joy. Each day the postman brings us new delight from thoughtful readers who share with us their ups and downs, and welcome tidbits of news. Some letters, which may seem critical at first blush, actually are from friends who want to pass along ideas they feel will improve the magazine. All contain something worth sharing. Today we opened a letter from a gentleman in Virginia who tells us his church has lightened a dark entrance with new glass doors: "Now our people who are waiting on rainy mornings for someone to pick them up, or are watching for a bus, can do so without getting soaked—with water." And a Pennsylvania pastor writes that he had hardly stepped inside the door after a church pilgrimage to Puerto Rico when he received our March issue containing the color pictorial, *Puerto Rico Is Growing Up Fast!* It was a pleasant surprise, he reports; almost like revisiting that island.

A teacher in Texas still recalls our 1958 Christmas story, *The Candle in the Forest:* "Though it was a long story, not even the smallest of my four children showed the least sign of restlessness," she assures us.

Then we found several letters about February's *Is the Pie in the Sky Chocolate?* which discusses the difficulty one has in explaining to preschool children how God can be everywhere. And so they go, these wonderful letters that make up our day's mail. We only wish we could print all the hundreds of interesting ones instead of just a sampling. But to do so would require an entire issue each month. Meanwhile, to see more about what our readers have to say, turn to *Letters* on page 6.

A new book on Maj. John Wesley Powell arrived only a few weeks after we wrote about the geologist-explorer in the Grand Canyon pictorial, *Earth Declares His Wonder and Glory* [April, page 37]. It's titled *First Through the Grand Canyon* (Winston, $2.95). The author, **Steve Frazee**, devoted 20 years of research to Powell's tremendous accomplishments. This, in turn, reminds us to remind you not to miss **Donald Culross Peattie**'s fine story on the exploits of another early Methodist. Next month, look for *Jedediah Smith—Trail Finder Extraordinary*, the story of a Bible-reading adventurer, cartographer, explorer, and trapper who did as much as any man to open up the Far West.

Anna-Modine Moran of Vincennes, Ind., is nearing 80 and is the author of two volumes of poetry and nature observations. If you would renew your faith in the ability of the human spirit to overcome adversity, read her *Personal Testimony* on page 13.

Our Cover: The two children with the pet calf will bring nostalgia to readers who grew up on a farm. And all who follow the events of the Christian Year will be reminded that Methodists will be observing Rural Life Sunday this May 22.

—Your Editors

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Together continues *Christian Advocate*, founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence.

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LAYMEN Bear Witness to their FAITH

For the months of May and June, The Upper Room publishes its annual "Lay Witness Number". This issue is written entirely by laymen from all walks of life, whose thoughts and experiences bear witness to their faith.

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SELECTED BITS FROM YOUR

Letters

One in 12 Now Alcoholic!

ROGER BURGESS
Methodist Board of Temperance
Washington, D.C.

We have read with interest *How We're Solving the Social-Drinking Problem* [March, page 20]. It is excellent and should be a real contribution to development of thought and talk about this important problem.

However, it was already out of date on one statistic. The latest figure for social drinkers who have become alcoholics is not one in 20. It now has increased to one in 12!

An 'Either Side' Cow!

BEN M. BUEHLER
Odebolt, Iowa

I noticed some remarks about milking cows from the left side [See *Letters*, March, page 8]. We've milked quite a few cows—my wife was a good helper—but we had one we always left till last. Whichever one was ready first for this cow would sit down to the right side and the next to the left side, then the cow was milked from both sides—and finished up in a hurry.

And One Up!

FRANK SCHROPP
Topeka, Kans.

Better use of space was never made in TOGETHER than that given to Bishop Gerald Kennedy's *A Letter to Mr. Eisenhower* [February, page 14].

Let us make no mistake about it, one of us is going down!

A False Alternative?

CLARENCE F. AVEY, *District Supt.*
New England Conference
Springfield, Mass.

Bishop Gerald Kennedy's inflexible affirmation regarding Russia and our way of life, "one of these systems is going down," is the stuff out of which world wars are made.

This is a false and dangerous alternative. The trend of current history seems rather to be that we are both being modified, with each nation significantly approaching the other country's way of life.

Bishop John Wesley Lord rightly quotes Professor Hocking to the effect that "the only genuine atheist is the man who believes that there are gulfs between 'right' men and 'wrong' [illegible] so great that no bridge can be thr[illegible] across them."

This is the atheism of which we n[illegible] beware in this dangerous era, not [illegible] doctrinaire atheism of Communist R[illegible] sia. This latter will be overcome[illegible] God's good time.

Pastor Can Criticize Bishop

MANFRED A. CARTER, *Pastor*[illegible]
Guilford, Maine

Bishop Gerald Kennedy assumes [illegible] America is fully Christian, that Ru[illegible] is what her theorists say. He ignor[illegible] the change since Stalin and the [illegible] terpenetration of civilizations. His d[illegible] matic statement is of the kind wh[illegible] has made for religious warfare in [illegible] past. I regret it, but am happy to [illegible] in a country where a rural pastor [illegible] criticize a bishop.

Kennedy and Lincoln . . .

VIRGIL E. EVANS, M SGT
Elizabethtown, Ky.

Never was a truer statement m[illegible] than when Bishop Gerald Kenn[illegible] said that in the East-West strug[illegible] one system must fail. These words h[illegible] the same meaning as those Abrah[illegible] Lincoln spoke when he said our Nat[illegible] could not stand, half free and half sl[illegible] The Communists are in earnest in try[illegible] to make their system work. They ar[illegible] terrible enemy. Their leaders will s[illegible] at nothing to win.

Hoover Re: Pornography

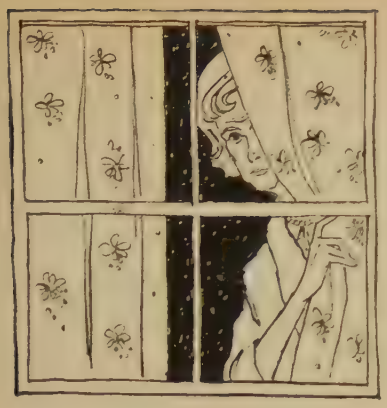
J. EDGAR HOOVER
Federal Bureau of Investigation

Your article, *Pornography Can Your Home, Too* [March, page 22] [illegible] most interesting, and it was encoura[illegible] ing to me to know that you share [illegible] views on this vital problem.

Watch That Salesman!

MRS. JERRY NUNEMAKER
Vienna, Md.

I am in agreement with Oren Arno[illegible] I have four children and am concern[illegible] with this problem. I do not agr[illegible] though, with your sketch of th[illegible] villain. Seems to me this type shou[illegible] be the well-dressed, suave, slick-ha[illegible] man about town. He would have [illegible] lot of confidence and an almost ove[illegible] friendly attitude, with the knowled[illegible]



"Because I was too nervous to be neighborly, my doctor started me on Postum!"

"I do like my neighbors, but you know how it is when you don't sleep well. You feel grouchy—too nervous to be friendly. One day I decided to see my doctor.

"He checked me thoroughly but found nothing basically wrong. He asked me, however, if I drank lots of coffee. Seems some people can't take the caffein in coffee. Change to Postum, the doctor advised. It's got absolutely no caffein, so it can't make you nervous or keep you awake.

"And it worked! In fact, my neighbors and I are having a cup of Postum right now. Two cups maybe. Who cares—Postum can't make us grouchy or keep us awake!"

Postum is 100% coffee-free

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Gold Ribbon Winner at Cuyahoga County Fair
gives you her Recipe for

Danish Double-Takes

"Folks always came back for more," says Mrs. Willard Miller, who won the gold ribbon for the best yeast baking at the Cuyahoga County Fair. "So I call my Danish rolls 'Double-Takes'. And I think *you'll* like them, too. Just be sure to use Fleischmann's Active Dry Yeast. It's so fast and easy your baking's *bound* to turn out well."

DANISH DOUBLE-TAKES

¾ cup milk
⅓ cup sugar
2 teaspoons salt
⅓ cup shortening
2 packages Fleischmann's Active Dry Yeast
¼ cup warm, not hot, water
3 eggs, beaten
4½ cups sifted flour
1 cup softened margarine or butter
jelly
1 egg white slightly beaten
sugar

Scald milk, add sugar, salt, shortening. Pour into large mixing bowl. Cool to lukewarm. Dissolve yeast in warm, not hot, water. Add to milk mixture. Stir in beaten eggs. Gradually add flour, beating well. Place in greased 13 x 9-inch pan. Chill 1-2 hours. Roll chilled dough on lightly floured board to about 16 x 12 inches. Spread ⅓ cup margarine or butter on ⅔ of dough surface. Fold unspread portion of dough over ½ of covered portion. Fold third section over first two. Roll dough to original size. Repeat process twice using remaining margarine. Chill overnight.

When ready to make, roll dough lengthwise into 15 x 12 inch rectangle. Cut into 3-inch squares. Put ½ teaspoon jelly on center of each square; fold each into a triangle. Seal edges. Place on greased baking sheet. Brush tops with egg white. Sprinkle with sugar. Cover lightly. Let rise in warm place until double in bulk. Bake at 375°F. 10-12 min. Ice with confectioners' sugar icing.

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MEMO from MacMurray

Few colleges can better prepare students for graduate or professional work than can MacMurray College at Jacksonville, Ill. A recent national survey "The Younger American Scholar: His Collegiate Origins," ranks MacMurray among the first five colleges for women in proportion of graduates entering graduate study. A high percent of these receive fellowships at leading universities.

For 111 years a woman's college, MacMurray became coordinate with a newly-established men's college in 1957. Affiliations with journalism, law, engineering, and medical schools, as well as association with theological and business schools, have brought the new college—MacMurray College for Men—to the front rank in opportunities for its students to continue into graduate work and thus shape a more effective career for themselves.

MacMurray is a corporate member of the North Central Association, the Association of American Colleges, the American Association of University Women, and the Methodist Educational Association. Its Conservatory of Music is a corporate member of the National Association of Schools of Music.

It is a sound Methodist institution, admitting men or women.

MILBURN P. AKERS
Editor
Chicago Sun-Times

MACMURRAY COLLEGE • JACKSONVILLE, ILLINOIS

that he had a certain amount of i
fluence with the young people of c
day.

I would warn my children to bewa
of this type as I feel sure the
naturally hurry past the vicious-loo
ing character your artist portrayed.

Adopted—but Not Happily

ANONYMOUS

May I send you a special word
thanks for *I Didn't Ask to Be Bo*
[December, 1959, page 25]? I read
twice. You see, I never have kno
my own parents. I was adopted a
not very happily.

I grew up being reminded of
background in subtle ways, so I gr
up feeling sorry for myself. Even tod
at 48, I sometimes cry myself to sle

Your magazine came when I w
feeling one of those depressed spel
It was as though God was speaki
directly to me through that article.

*You readers share many of yo
thoughts and feelings with us, for whi
we are grateful. In this case, we thoug
it best, in sharing the letter with othe
to keep the writer's identity con
dential.*—EDS.

Another Flying Pastor

G. BEN HERSHBERGER, *Pastor*
Richmond, Ind.

Thank you for the excellent *S
Taxis for Pastors* [March, page 7
I am a private pilot with over 4
hours of flying. Prior to my appoin
ment as senior pastor of the Richmo
Central Methodist Church, one of t
laymen of my former parish, Mur
Inman, not only taught me to fly b
allowed me the use of his aircra
I found to my pleasure that I cou
save many hours by attending to churc
business via air.

'A Wonderful Look at History'

MRS. THOMAS BURCHETT
Ashland, Ky.

I am a descendant of Madam Russe
(Elizabeth Henry Campbell Russell
through her marriage to Gen. Willia
Russell. (She was married first to Ge

Russell home: F. Asbury stayed her

eral Campbell.) I am proud of a pictur
I have of the old log house whic

The average Protestant minister, married and with two or three children, is faced by a tremendous economic burden. Even with allowances for housing, utilities, an automobile—plus occasional extra income—most ministers find it difficult to meet month-to-month expenses. The average minister's salary is less than his average cost of living.

In the last 25 years the cost of consumer items has more than doubled. In the same period, ministerial salaries have risen slowly. Compared with the more rapid increase for teachers, sometimes referred to as the "forgotten profession," ministers' salaries are still frighteningly inadequate. Ministers spend more time in their profession than most other men. The forty hour week is unheard of in the ministry. In many cases their jobs consume a full seven-day week with long hours every day!

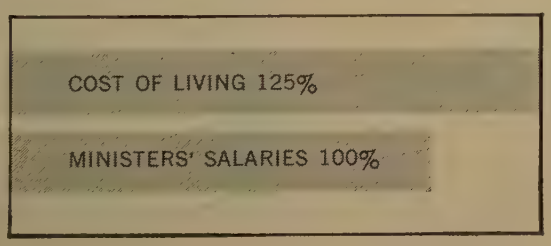
Generally, churches do not want their ministers to take on side jobs, nor do they feel it desirable that wives of clergymen should have to work for supplemental income. Church work is a full-time occupation. As such, *churches should consider an adequate salary for the minister as their first financial obligation.*

Some denominations are attempting to re-evaluate ministers' salaries—to put them on an equal level with other professions requiring like amounts of time and money for preparation. A "living wage" is not enough. The minister and his family are entitled to some of the "extras" of comfortable living—books, recreation, education and savings. Only now have responsible churches come to the realization that they must give as much as they ask if the ministry is to continue to attract the best qualified young men.

Reprints of this public service message for distribution to your Trustees and Board members are available on request.

a report to thoughtful laymen

Ministers Must Live Too!



A comparison of Ministers' salaries and the cost of living, using ministers' salaries as a base of 100%.

ML SINCE 1900

MINISTERS LIFE and casualty union

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A Mutual Insurance Company

Save folding money!

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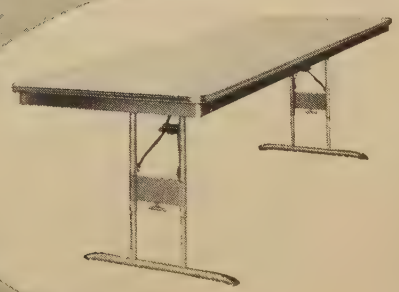
AMERICA'S FINEST FOLDING CHAIRS AND TABLES

You save on the original price, and you save on replacement—because VIRCO folding chairs and tables are built for years of rugged service... priced to meet any budget. Folding chairs and tables may **look** alike, but when you compare them point-by-point—for advanced design, structural use of Vircoloy steel (up to 20% stronger), and beauty—you'll find VIRCO furniture ahead of the field in **value** and lasting **satisfaction**.



VIRCO-MATIC Series of Cafeteria and All-Purpose Folding Tables adjust easily to any height from 21" to 31"—in one-inch increments. Heavy gauge tubular steel legs and non-glare linen pattern Vircolite plastic tops banded with aluminum.

VIRCO #127 ALL-METAL FOLDING CHAIR

Tubular steel construction with three fusion-welded braces. Tubular steel reinforcement in front legs at seat pivot point, also under forward edge of seat. Metal capped legs with durable rubber crutch tips.

Four VIRCO folding chairs support 4,056-pound Ford Station Wagon

FREE! New catalogue showing VIRCO's complete line of church and institutional folding chairs and tables. Write today to:

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[*Advertisement*]

DEAF MAN PERFECTS SMALLEST HEARING AID

ST. PAUL, MINNESOTA (Special) A remarkable midget hearing aid has been perfected by a man who has been hard of hearing for nearly 20 years.

This new small aid has no dangling cords or separate transmitting units and was announced in Minnesota today as the most revolutionary product ever to appear on the market for the hard of hearing.

It is especially made for those people who can hear but not understand. This new hearing instrument provides "ear-level" hearing with the wearer picking up speech, sounds, television, and radio at his ear rather than at a transmitter located in the wearer's clothing.

Due to the use of 4 transistors, the user cost is extremely low and the instrument weighs approximately ¼ ounce. It is about the size of a sewing thimble.

Write to F. R. Lane, Dept. Y-505, 1633 Eustis Avenue, St. Paul 1, Minnesota. You can receive full information without any obligation whatever.

Madam Russell and her husband, C eral Russell, lived in at Saltville, [See *Madam Russell*, August, 1959, 31.] It was here that they enterta Bishop Francis Asbury on one of journeys through the area.

As a former national press chair for the Daughters of the Amer Revolution, I particularly enjoyed November anniversary issue. That a wonderful way to look at history

Not Only 'Signs'

MRS. BILL THACKER
Wichita Falls, Tex.

In reading *Ministry to the* [March, page 62] I was concerned the implication that deaf people "sign" only. Outstanding schools the deaf have used only the method of teaching for years.

We have a hard-of-hearing who would not have been able to if it had not been for the Schoo Listening Eyes, the local school for deaf. Also, the profoundly deaf c is able to speak.

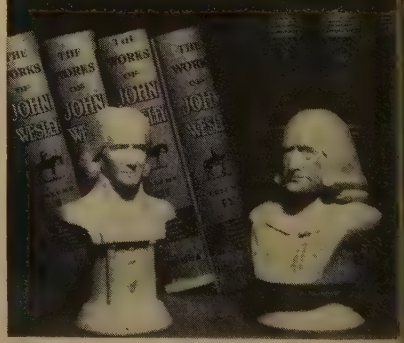
Right you are, but in large gather of deaf persons, the sign languag easier to follow. Also, older per still must rely on "signs" to "hear" sermon.—EDS.

New Methodist Art

CHESTER C. ENGLE
Trenton, N.J.

Because TOGETHER is contribu much to a growing interest in Metho history, you may be pleased to le that Parian-ware busts of John We and Francis Asbury now are availa in Cokesbury bookstores through the country.

The true porcelain busts were crea by a group of Trenton artists, artis and ceramic craftsmen. Artist Le Murphy, for example, is descended fr a long line of Methodist ministers.



Methodist busts: presents for lead

sponsor of the project, I spent business life (before retiring se years ago) mining ceramic and ot industrial clays.

A number of these busts already h been presented to prominent chu leaders.

Together / NEWSLETTER

MANUAL 'SMEARS ALL CHURCHES.' Charges in an Air Force Reserve manual that Communists have infiltrated churches "are not simply an attack against the National Council of Churches, but are an attack against all churches, ministers, and lay leaders of all denominations in the NCC." So says Dr. A. Dudley Ward, general secretary of the Board of Social and Economic Relations of The Methodist Church and member of the NCC's general board. The manual, in his view, is a direct intrusion of government into the realm of the Church. Further, Dr. Ward holds, it depicts a mentality all too prevalent in government, and elsewhere, which would abridge the right of free press, free speech, and freedom of religion, and makes use of unreliable material which it tends to give credence. "An effective answer to this kind of attack will not come from the top brass of the NCC, state or local church councils, but must come from the local churches, ministers, and laymen," he says. Methodist Bishops Frederick B. Newell, Richard C. Raines, and G. Bromley Oxnam, and leaders of other denominations, have denied the allegations. Milburn P. Akers, Methodist layman and Chicago Sun-Times editor, declared editorially that the charges were "out-and-out demagogic slander against a very large and respected element of the Protestant clergy, supported by no shred of evidence that anybody in or out of the Air Force has brought forward."

NEW EPISCOPAL AREA. Creation of the West Virginia Area to serve 1,500 Methodist churches and 210,000 members in that state will be recommended to the Northeastern Jurisdictional Conference in June. The churches now come under the Pittsburgh Area, which would be renamed the Western Pennsylvania Area.

HORROR PIX SOFT-PEDALED. Keene, N.H., Methodist Men have prevailed upon three local theater managers to discontinue preview advertising of gangster and horror films at children's shows.

BIGGEST GAIN. Methodist membership in New Mexico, says the General Board of Evangelism of The Methodist Church, has shown a greater percentage of increase, 134 per cent, than any other state. In the last 15 years it zoomed from 32,102 to 75,305 members.

(More church news on page 69)

Give Your Church
THIS MEMORIAL ABOVE ALL!

A Ringing Tribute!
Loving!
Living!
Lasting!

Memorial Bells by Schulmerich!® What a uniquely wonderful way to remember a loved one! And *surely* your church would appreciate receiving these pure-toned Schulmerich bells as a "living" reminder, too. As a gift from *you* . . . in your own name . . . while you are here to give! Appropriate plaque, if desired. Inexpensive! Write for information and brochure.

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®Trademark of Bell Instruments
Produced by Schulmerich Carillons Inc.

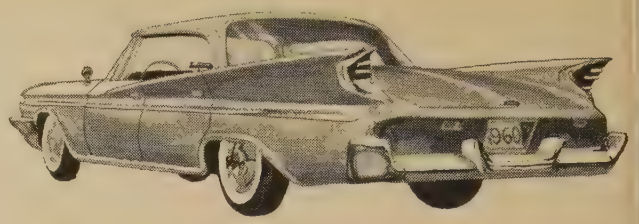
Unmistakable
any way
you look at them...

Pure Automobile

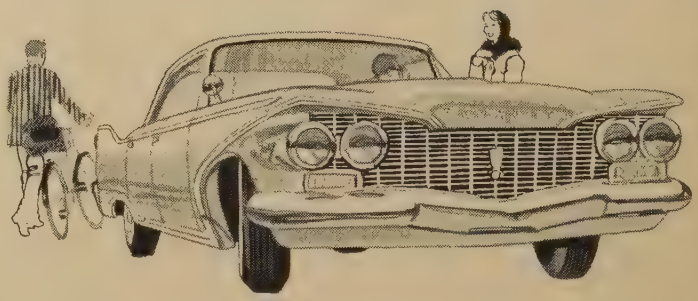
by Chrysler Corporation

You'd know these cars at a glance, anywhere you saw them. Their sculptured, thrusting lines are unmistakably Chrysler Corporation.

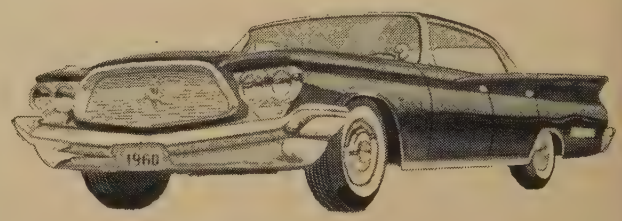
Yet, each one has a distinctive personality all its own. Here are some of the deft touches that set them apart from any other cars on the road . . .



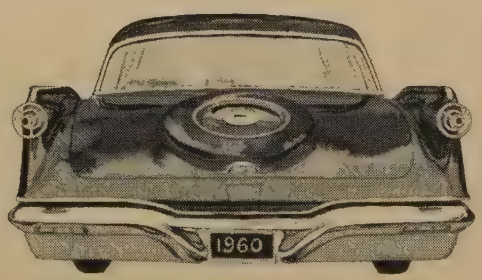
1960 DE SOTO . . . A long, gently curving flow of metal, like the vane on a missile, from taillight to fender-front.



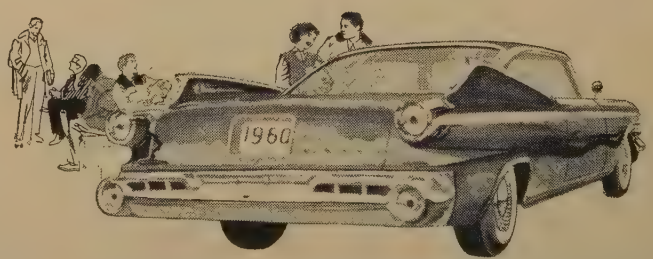
1960 PLYMOUTH... Air-scooped fender insert, outlined by a whiplash arc that sweeps from wheel opening to hood.



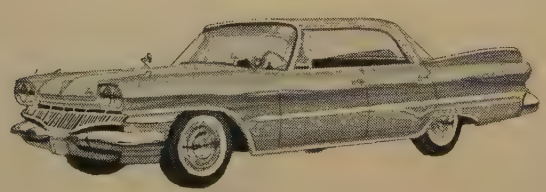
1960 CHRYSLER... Renowned, racing-car grille brought up to date. In the rear, flying V taillights.



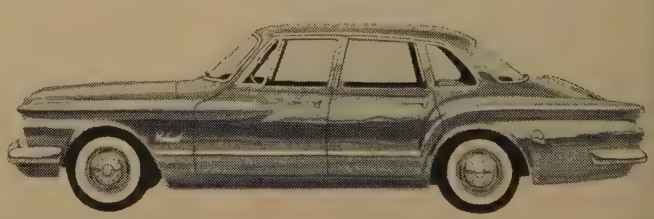
1960 IMPERIAL . . . The famous gunsight taillights. Massive, low-slung bumper with a wide longhorn curve.



1960 DODGE . . . Double-barrelled taillight and back-up light sets flank the broad, sleek expanse of the rear deck lid.



1960 DODGE DART . . . Clean, taut lines flowing from the backswept grille to the trimly sculptured rear fender.



1960 VALIANT—a decidedly classic accent from sports car grille to sloping rear deck.

The Quick, the Strong, and the Quiet from **CHRYSLER CORPORATION**

✠ *Personal Testimony*

I've Seen Miracles

By ANNA-MODINE MORAN

I NEVER asked to witness miracles. They were there for all to see.

One day, in midsummer, I stood alone on an isolated rustic bridge in a large park, gazing down at a shallow pond. Rain the previous night had settled the dust of the meandering paths and cleared the surface of the stagnant water. Water lilies spread their broad, flat leaves on the limpid surface; their white waxy blossoms scented the air with bread-and-butter fragrance. Dragonflies with iridescent wings darted from leaf to blossom, skittering about on the tranquil water.

Shafts of sunlight, penetrating the foliage overhead, cast wavering patterns of gold on the grass and were refracted in prismatic colors by clear drops of rain clinging to shrub and vine. Alone, sheltered and surrounded by God's handiwork, I wondered if it was possible that he was looking down on that peaceful scene, enjoying it as much as I.

Across the street from my home stands a huge tree. Each year, for about two weeks in late autumn, it becomes a flaming thing, its scarlet beauty a magnificent display of God's creative power. Throughout the day I often used to take time to look at that gorgeous growing miracle, and the memory of it has brightened many a dismal, disheartening winter day.

Not every winter day, of course, needs that kind of brightening. I remember one morning, after a quiet, pitch-black night, when I raised the shades to behold another miracle: winter's white magic had transformed the flower garden into a wonderland. What had been dry flower stalks, and leafless bushes and trees, had become graceful swans, crouching lions, horses in gorgeous trappings, charging knights in glacial armor.

The birdhouse, a miniature replica of the cottage, was a toy Parian-marble castle, its dome and turrets like heavy glass, its windows huge rubies gleaming in the sun. Trees that had stood like skeleton sentinels, guarding the garden gate, now were attired in smart white uniforms. The scrawny elm was a noble king, majestic in an ermine robe and crown sparkling with many-faceted gems. Garlands of finespun crystal festooned the arched arbor and the summer-house. The rustic garden seats were Oriental divans upholstered in sequin-studded plush. What a benevolent magician is winter!

We humans are invited to watch Nature perform her God-inspired miracles each day in the year. She is always on-stage in her outdoor theater. A seed sprouts, a flower expands to full bloom, another goes to seed. A cocoon splits to emit a beautiful moth; a chrysalis bursts to release a brilliant butterfly. More often than we realize, these transformations occur right before our astonished eyes.

God has permitted me to see many wondrous earthly scenes and I've stored them in a mental treasure house to enjoy again and again whenever I wish. I thank God for the precious gift of sight—but even more for a retentive mind.

My vision grows dimmer day by day; specialists tell me that one day soon I shall be totally blind. But even in darkness, I shall still behold God's miracles.

Deep in West Virginia's Green-sloped Mountains Is Amherstdale—

Where Machines Mine Coal

By James M. Wall and George P. Miller

Digging for facts: Photographer Miller (left) and Reporter Wall found miners facing an uncertain future with the individualistic courage typical of mountain folk.

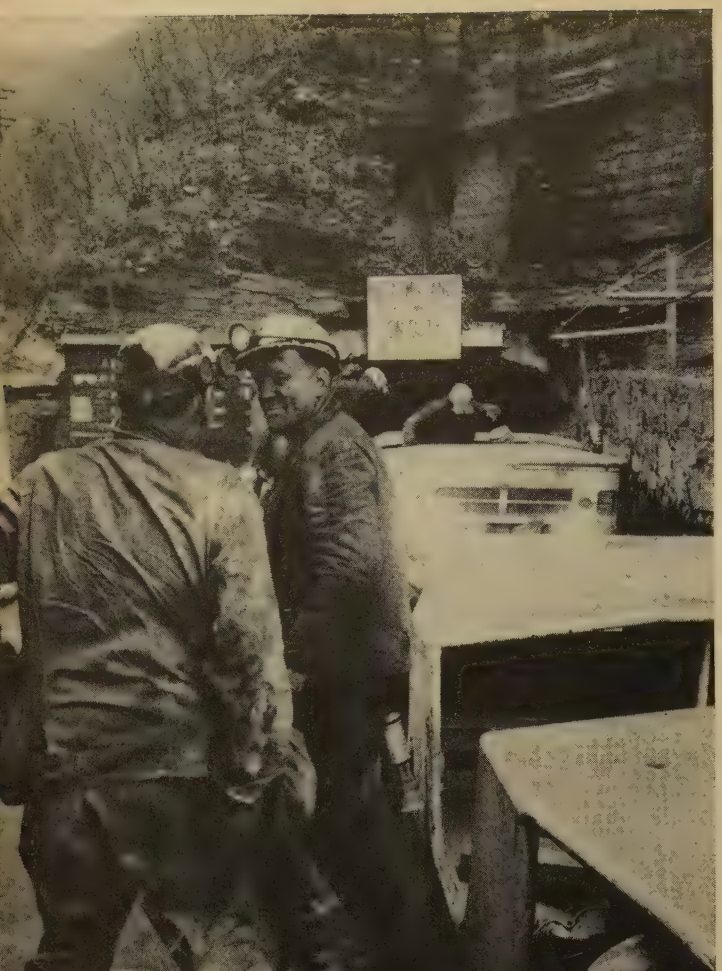
Sufficient unto every age are concerns thereof—but ours seems to have more than its share. As science races on, human problems follow like shadows at sunset. Experts have reported in TOGETHER *on many problems—A-bomb control, space ownership, population explosion, to name a few. This month two staffmen pinpoint what automation means to a town with a disturbed industry.*—EDS.

BY TRADITION, there's an affectionate link between Methodism and men who mine coal. It dates back some 200 years to morning-twilight services at coal pits in England held by a short, black-haired preacher fresh from Oxford. To miners discouraged by low pay, long hours, and inhuman working conditions he brought confidence and courage. His name was John Wesley.

Were he living in America today, coal miners again would certainly be high on his prayer list. They are

Donkeys disappeared from the mining scene years ago, replaced by shuttle cars (at left in photo) and electric rail cars. Because of explosion dangers, only electric motors are used in mines.

The miner's lamp now is battery powered. Someday fully automatic machines will mine coal in total darkness.



Cars carry miners, who lie prone, through low-ceilinged tunnels at day's end. Above, they step off, en route home.

Jobs dwindle—but people cling to their way of life.

in trouble. A new industrial revolution stemming fro push-button mechanization and more efficient ma agement threatens the pick-and-shovel man. Althoug U.S. bituminous coal output is about the same as 1948, employment has dropped from 400,000 to 200,00 And the trend continues.

In West Virginia the focus is sharp—for the mountai drained by the Monongahela, Kanawaha, and Ohio a honeycombed by coal mines. As men are idled, th and their towns must learn new techniques of accomm dation to change.

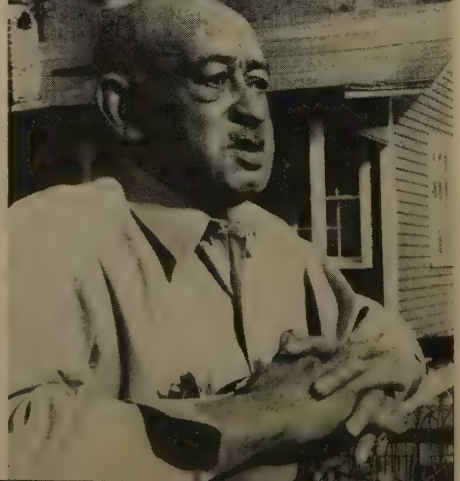
Methodism is especially concerned—for its tradition interest in coal miners is reflected by 1,500 church and 210,000 members in West Virginia. To find out ho they are helping, we went to Amherstdale, one of s mining camps alongside winding, coal-black Buffa Creek. This village of 2,200 depends upon coal. Its tw mines produce 8,000 tons each working day. But when as 675 men were required for the job a year ago, it's no done by 575.

At the root of the problem are machines. They a being used now in the mines to drill, undercut, and loa coal with steadily increasing efficiency—and a corr sponding decrease in the need for manpower. Today miners are rapidly becoming technicians; the mechanic mind is valued far more than the strong back of "1 tons" fame. This increased efficiency means that co can continue to compete on the fuel market: it als means the permanent displacement of men whose $2 a-day wages placed them high among America's worker

Why is automation bludgeoning the coal miner s hard? Mechanization has hit the industry later, but a a much faster pace, than in other industries. Critics c the powerful United Mine Workers Union say that

Coal-mine boss, *Hubert Barber: Our equipment is expensive. We've had to spend about $4 million to compete in today's present market."*

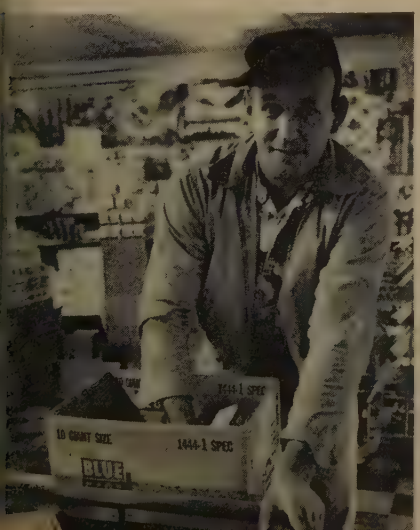
Ex-janitor *Levi Brown, now retired: "I was with the mines all of 22 years but I wasn't a miner, so I don't get any pension. I've only my Social Security."*



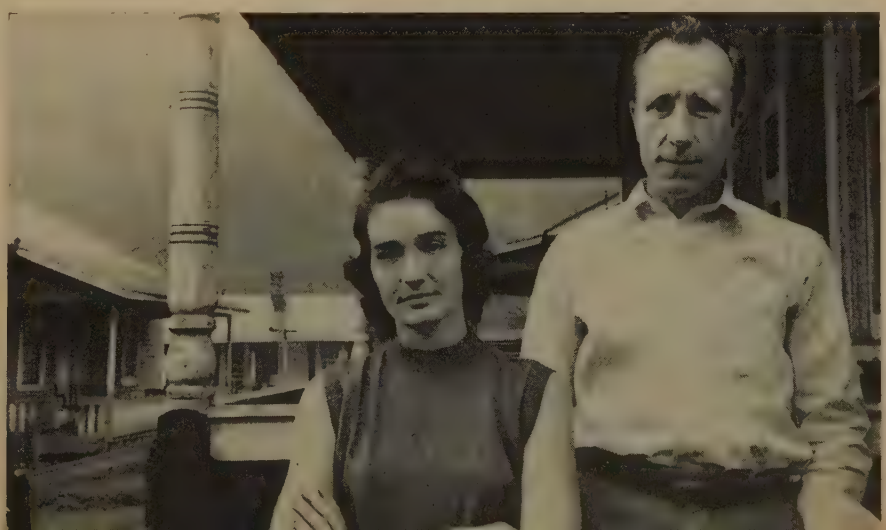
Miner-turned barber, *Daniel Jackson "I came here in 1916 as a miner, b I switched to barbering. I make ou but my business has fallen off lately.*

Automation is no problem yet to these children, racing to school for a game of tag before the bell.

***dle miner** and father of three, Harvey Arms: "I think I may have to pull out. Since I've been laid off, I work packing shelves. So far, I have lost 15 pounds."*

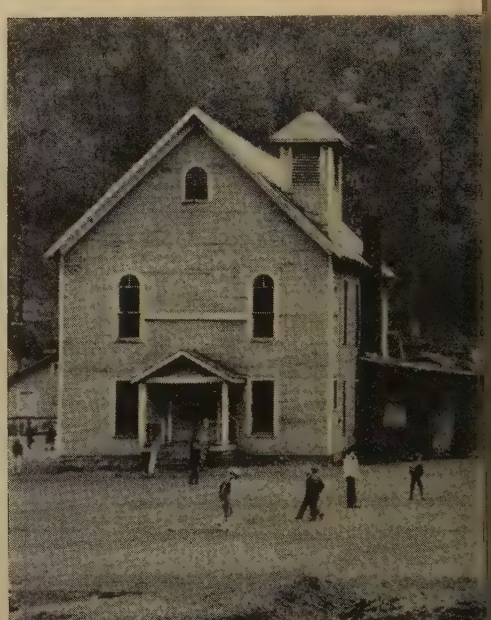


***The James Baileys**, parents of four: "Back last fall, during the steel strike, I was laid off. We were pretty worried. I'm 35 now and I've worked in the mines since I was 16. But I'm back at work full time now and we can go ahead and put siding on our house. It's good to have checks coming again."*



Wesley House (white building, lower left) is a community center. Here people play, worship, and plan for the futur

Standing since 1917, the Methodi church below—oldest church buildin in town—recently was repaire



Methodism faces new tasks among men who mine coal.

held mechanization back too long, then permitted it to come in too quickly. This, these people say, has made gradual transition impossible. Union officials, however, insist that they have encouraged mechanization so the cost of coal can remain down while miners' wages keep going up.

In Amherstdale, the blow fell when the local company bowed to the times and sold its holdings to a state-wide organization, large enough to bring in the heavy machinery needed in today's highly competitive market. Mining families miss the personal touch of the old company and are fearful of the corporation that has taken over.

The new company, on the other hand, is doing all it can to urge laid-off miners to look elsewhere for work. One official reported:

"We want our young people to get training for maintenance and operation of these machines. Someday this will be a push-button operation, and we need skilled people to run the machines."

Some have left their families in Amherstdale and hunted jobs in Cleveland and Detroit. But separation from their homes, plus the strangeness of big-city ways and above-ground industrial work, already has sent most of them back to their mountain village.

The Amherstdale church building was put up in 1917 as a community church. In 1928, it became Methodist and today is served by the Rev. D. E. Bayer, Jr., a graduate of Westminster Theological Seminary [now Wesley Theological Seminary, Washington, D.C.], who is completing his first year on the charge.

Mr. Bayer is an active member of the community council, seeking to provide free lunches for children of unemployed miners. Yet in his congregation are only a handful of miners. Most of the 115-odd members are women, young people, employers, foremen, and mercantile men—but with traditions of coal in their blood and marrow.

In one important respect, Amherstdale is more fortunate than many other mining communities: it has an active Wesley House program, led by Miss Verdie Anderson, a deaconess, and her assistant, Miss Alice Hite. Operated by the West Virginia Conference WSCS this white-frame building is the center of continuous children's and youths' programs. The interracial activities include daily kindergarten, Scouts, special summer programs, and other groups.

Generous support of the church and its activities seems to be typical not only of Amherstdalers but of all West Virginians. "They'll split their last dollar with a Methodist preacher," reports Bishop Lloyd C. Wicke, who presides over the area from Pittsburgh. He points with pride to a Methodist children's center at Beckley which recently asked for $50,000 and, instead, received

Jobs may be uncertain, but when they gather for midweek service, these Methodists still sing out.

$197,000 and to a hospital at Clarksburg which with an $800,000 goal soon had it oversubscribed to the tune of a whopping $972,000.

West Virginians are largely old English and Scotch-Irish stock. Their mountain-bred, freedom-loving individualism is documented by separation from Virginia in 1862, midstream in the Civil War. Visiting magazine writers may shake their heads in gloomy pessimism for their future, but not your typical West Virginian.

"We've had problems before," he'll tell you. "We'll lick unemployment, too—probably in various ways with some agriculture, new industries, and some give and take in population moves."

Bishop Wicke agrees.

"I believe in these people," he told us. "The mountains may be depleted of some wealth but the human resources are intact. There's something heroic in the way these people face up to reality. They'll sacrifice if necessary—but you can be sure they'll prove the prophets of gloom wrong!"

In Scout uniform here, Miss Anderson has daily—and helpful—contact with the youngsters. She and Miss Hite live in the Wesley House.

A tale of two boys whose love caused a family crisis, and how the younger helped solve it by giving . . .

Half a Gift

By ROBERT ZACKS

I WAS 11 years old then and my brother, Nick, was 14. For both of us, this purchase of a gift for our mother on Mother's Day was an occasion of excitement and great importance.

It was our first gift to her. We were very poor. It was just after World War I and we lived in a time of trouble. Our father worked now and then as a waiter. Birthday and Christmas gifts were taken care of by him as well as he could, but such a thing as a Mother's Day gift was an out-of-the-ordinary luxury. But we had been fortunate, Nick and myself. A secondhand furniture store had opened on the block. Deliveries were made by means of loading the furniture on a wobbly pushcart, which we pushed through traffic to the customer's home. We got a nickel each and, perhaps, a tip.

I remember how Nick's thin, dark face blazed with joy at the thought of the present. He had been given the idea in school. The anticipation of surprise and giving grew in him, and myself, until we were almost frantic.

When we secretly told our father, he stroked our heads proudly.

"It's a fine idea," he said. "It will make your mother very happy."

From his wistful tone, we knew what he was thinking. He had given our mother little enough in their life together. She worked all day, cooking and buying and tending to us in illness and stoking the stove in the kitchen with wood and coal to keep us warm in the winter. She did her own washings of family clothes in the bathtub. And she did all these things silently. She did not laugh much, but when she smiled at us it was a beautiful thing and worth waiting for.

"What are you going to give her?" asked Father, thoughtfully. "How much money have you?"

"Enough," said Nick, mysteriously.

"We're going to give separate presents," I announced.

"Pick carefully," my father counseled.

"You tell Mother," said Nick to him, looking at me for approval, "so she can enjoy thinking about it."

I nodded. My father said, "That is a big thought to come from so small a head. And wise."

Nick flushed with joy. Then he put a hand on my shoulder and said quickly, "Joe thought of it, too."

"No," I said, "I didn't." I wanted no credit for what was not mine. "But my present will make up for it."

"The thought belongs to everybody," said Father, smiling. "Everybody. Nick, too, got the thought elsewhere."

For the next few days we enjoyed the game of secrecy with my mother. A shining look came into her face as she worked near us, pretending not to know, and she smiled often. The air was full of love.

Nick and I discussed what to buy. "Let's not tell each other what we're getting," said Nick. He was exasperated with me, for my mind was not as settled as his and scooted around like a fly in summer.

"We might get the same thing," I wailed.

"No, we won't," said Nick. "I have more money than you." I did not like this remark, though it was fair enough. I had spent some of my earnings for candy, while Nick had

etermined to spend everything on he gift.

After careful deliberation I bought or my mother a comb decorated with ittle shiny stones that could even be nistaken for diamonds. Nick came ack from the store with a pleased ook. He liked my gift very much ut wouldn't tell about his.

"We will give the gifts at a certain noment I have picked," he said.

"What moment?" I asked, mysti- ed.

"I can't tell, because it has some- ning to do with my gift and don't sk me again what it is."

The next morning Nick kept me lose. When my mother got ready to ash the floor he nodded to me and e ran to get our gifts. When I came ack, Mother was on her knees, wearily scrubbing the floor with scouring powder and scrubbing brush, and mopping up the dirty water with old rags made of discarded underwear. It was the job she hated most in the world.

Then Nick returned with his present, and Mother sat back on her heels, looking unbelievingly at the gift. Her face went pale with disappointment as she looked at the new scrubbing pail with the wringer and fresh mop in it.

"A scrubbing pail," she said, vexed. "A Mother's Day gift of a scrubbing pail." Her voice almost broke.

Tears sprang to Nick's eyes. Without a word he picked up the scrubbing pail and mop and blindly trudged down the stairs. I put the comb back in my pocket—I hadn't even had a chance to show it to Mother—and ran after him. He was crying and I felt so bad I began to cry, too. On the way down we met Father. Nick could not talk, so I explained. "I will take it back," sobbed Nick.

"No," said Father firmly, taking the pail. "It's a fine gift. A wonderful gift. I should have thought of it myself. Women sometimes don't see how to escape their burdens. They escape in pretty baubles rather than less work."

We all went upstairs again, Nick climbing reluctantly. Inside the kitchen Mother was still scrubbing, but not vigorously. Slowly. Sadly. Without a word, Father soaked the puddle of dirty water up with the mop and, using the foot wringer on the bucket, neatly squeezed it dry.

"You did not let Nick finish," he said to her sternly. "Part of his gift was that *he* was going to wash the floor from now on." He looked at Nick. "Isn't that so, Nick?"

With a flush of shame, Nick understood the lesson. "Yes, oh yes," he said in a lower, eager tone.

Repentantly, Mother said, "It is too heavy work for a 14-year-old boy."

It was then I realized how smart Father was. "Ah," he said, cunningly, "not with this wonderful wringer and scrub pail. It's much easier. Your hands stay clean and your knees don't hurt." Again Father demonstrated quickly.

Mother said, looking sadly at Nick, "Ah, a woman can become so stupid." She kissed Nick and he felt better. Then they turned to me.

"What is your gift?" asked Father. Nick looked at me and paled. I felt the comb in my pocket. It would make the scrubbing pail, again, just a scrubbing pail. After all, a comb with shining stones just like diamonds!

"Half the scrubbing pail," I said mournfully, and Nick looked at me with love in his eyes.

It was then I realized how smart Father was.
"Ah," he said, cunningly, "not with this wonderful wringer."

READER'S CHOICE

This wistful personal-experience story, reproduced by permission of the author, appeared in *Collier's* 13 years ago. What's your favorite published story? You may win $25 if you're first to nominate it!—*Eds.*

Administering first aid to an accident victim is just one part of the day's work

Their HAs (helpful acts) far outnumber arrests.

Vermont's Good Samaritan Troopers

By CHARLES MORROW WILSON

VERMONT, the Green Mountains backbone of New England's village and rural life, is a little state, mostly vertical or diagonal, with approximately 370,000 people and 390,000 milk cows. Among its big things are the world's largest rock quarries and the nation's highest per-capita purchase of books, including the Bible. Less noted items include the nation's lowest per-capita indebtedness, the remarkable record of never having had a bank failure, and the lowest capital-crime rate in the English-speaking world.

A principal reason why capital crimes are few and the total crime rate is controlled is the 100-man Vermont State Police Force, commonly mentioned as the "force with the church-inspired background." The late Col. Bruce Smith, Sr., remembered as the father of U.S. state police forces and renovator of both Scotland Yard and the Royal Canadian Mounties, once described the Vermont force as the most competent group of country policemen ever assembled.

Vermont's state police lead all uniformed forces in number of hours of investigations per case and ratio of convictions to arrests, currentl close to 90 per cent.

Yet troopers' HAs—helpful acts—outnumber arrests more than 17 t 1, with the force relying increasingly on working associations wit churches, schools, civic and servic groups, and practical farmers, wh comprise a majority of the state' citizens. Listed as "rational polic routine," church links begin i rookie training, gain momentum i regular police refresher courses—where ministers and laymen discus their work and problems—and reac a peak in unpublicized championshi

in law enforcement. Often half a dozen or more denominations cooperate simultaneously in a cleanup drive as they did recently in stamping out a numbers racket introduced in Vermont by out-of-staters.

In another case, quiet collaboration with state police by an upstate Methodist minister's wife led to the out-of-court solution of a distressing series of piggy-bank thefts incited by the teen-age girl stooge of an illicit coin-machine operator. Without having to resort to arrest, a police sergeant persuaded her to stop.

The influence of churches, whose spires grace Vermont like an exquisite diadem, has percolated into law enforcement. It helps raise the HA tallies and adds diversity to the total. Often strayed or lost livestock are returned to owners by troopers. Recently one trooper voluntarily helped his about-to-be prisoner reroof his house before taking him to jail. "Winter's coming and the man's family has to be sheltered," the officer remarked matter-of-factly.

Likewise, a trooper corporal helped a house painter finish a job before arresting him. "I knew he couldn't collect his pay until the work was finished, and I knew his family had to eat while he was in jail," Cpl. Russell Patnote explained.

Similarly, two troopers helped butcher and salt down a winter's supply of pork prior to hauling in an accused farmer. And, typically, one Vermont trooper not long ago was milking 16 cows in addition to his regular duty stint because, having taken their owner to jail, he found there was no one else to do the work.

The great majority of helpful acts and church collaborations, however, have no direct association with lawbreaking. Dr. Paul Dudley White, the President's famous heart specialist, commented on this when his car blew a tire while he was en route to his Vermont hideaway: "A trooper drove up, changed my tire, tuned my engine, shook my hand, and assured me it could have happened even to a bicycle! Now how did that young man know about my advocacy of bicycles for exercising?"

Tinkering with stalled engines, changing flats, dispatching snow-stalled trains, pursuing strayed livestock, pitching hay, manning sleds to carry out sick or wounded people from winter-bound backwoods, and administering first aid to bicycles, horses, or cows are all in a day's work of Vermont's contemporary Green Mountain boys—a nickname first used to describe the state's Revolutionary War soldiers.

Since many of the HAs are performed on troopers' own time, man-hour demands are frequently formidable. One sergeant, long a devotee of horses, is stationed in a countryside where there are many horses but no veterinarian. He serves gratis and happily as the countryside horse counselor. In another village, a green-uniformed colleague became concerned about bicycles when he saw a school child take a bad spill because of improper wheel alignment. On his own time, he aligned the wheel and tightened the brakes. Performing encores on several other ailing brakes, he presently found himself tagged as an after-hours, no-charge bike mender. "Getting to the roots of some of the traffic problem," the trooper confided with customary Vermont brevity.

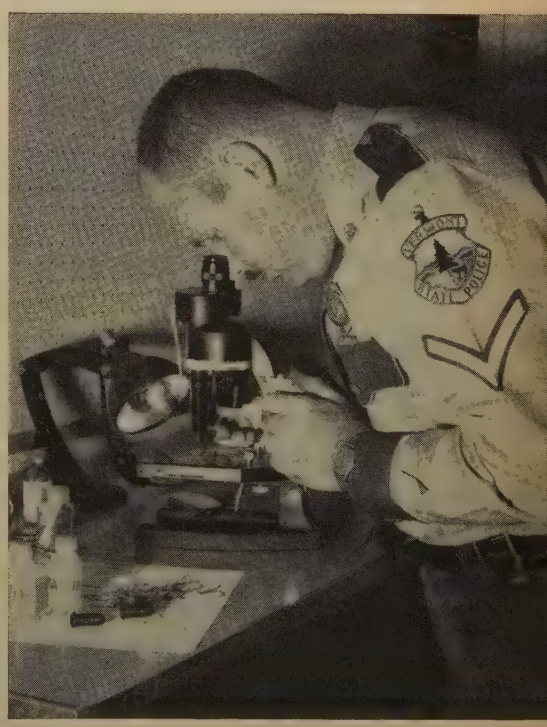
Recently one of the state's oldest furniture firms suffered a disastrous fire. The ledger, which contained the only listing of $65,000 in outstanding accounts, was charred. Since the fire was without reasonable suspicion of crime, the state police could not intervene officially. But Lieut. Andrew Monti, who heads the force's crime laboratory at Montpelier, and his assistant, Cpl. Ronald Woodward, voluntarily—and without a cent of pay—put in 11 long evenings and two days off deciphering the scorched ledger. "Just a couple of fellows helping their neighbors," the lieutenant explained. "After all, who could be so heartless as to leave any Vermonter owed $65,000 and unable to prove it?"

An average of 10 troopers take rotation as the plain-clothes trouble-prevention detail. These "onlookers" specialize in settling grievances out of court, with savings to both taxpayers and principals. This has helped the force achieve its record of recovering more than half of all stolen goods reported. First offenders are frequently permitted—even encouraged—to make restitution or otherwise arrive at agreements outside of court.

Not long ago a tough arson case was solved when a dungareed onlooker told a farmer: "Bill, I've helped you with your big job of getting in the hay. Now how about your helping me with my big job of getting in this firebug?" That farmer's volunteered testimony solved the mystery.

Left to natural courses, DDs (domestic disturbances) and family quarrels congest courts and divert troopers from essential duties. Vermont troopers, however, help settle many arguments before they can reach court. The time-honored routine is for a trooper to hear both sides privately, then pick a place in the home—preferably near the kitchen wood box—and encourage the disputants to state their grievances. He then proceeds to referee a solution.

This sometimes involves a heart-to-heart talk with the local minister. The DDs are frequently as astonishing as they are revealing. One lieutenant, for example, recalls a woman who reported that her "brute of a husband" had spanked her cruelly, then abandoned her. When her minister's wife expressed gracious doubt that the whole truth had been told,



Crime-prevention labs, two of them mobile, high standards, and superb trooper training give the state an exceptional ratio of convictions to arrests.

Christians at the Wheel

IMAGINE picking up your newspaper some morning and reading screaming black headlines: "38,300 Die in Worst Accident! 1.3 Million Maimed! Property Loss 4.5 Billions!" Maybe this would shock us all into a long-overdue realization of the toll auto accidents are taking of human life and property in this country. For the figures in our imaginary headlines are the traffic totals for just one recent year.

Since 1899, when the first traffic fatality occurred in New York City, 1.5 million Americans have died in automobile accidents!

What does this mean to us as Christians? We are faced with a deep moral problem. We are condoning mass slaughter on our highways.

Why is it that we refuse to face up to the fact that reducing this toll of needless deaths, crippling injuries, broken families is *our* job? Visit any traffic court and you'll hear the remarks which betray our thinking: "Judge, I had the right of way." . . . "How did I know he'd stop so short?" . . . "Taking away my license for a few busted fenders!"

Instead of griping, we should applaud any cop who gives a ticket, any judge who fines us if we break the rules of the road. We must exert moral pressure to see that drunken drivers are punished. When we fail to accept our responsibility as Christians, we fail to accept our responsibility for the lives of our family and our friends.

It was all summed up best by John Donne when he wrote:

"Any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

—RAY ASHWORTH

the lieutenant made a discreet search for the errant husband. He found him —scratched, scarred, and bandaged. The state policeman and the pastor's wife effected a reconciliation.

Since 1791, when Vermont begrudgingly permitted the United States to join it, Vermonters have been suspicious of any central police authority. Even in 1947, when a skeptical legislature authorized the then 36-man motor-vehicle inspection force to assume the status of a state police force, thousands of Vermonters had never dealt with uniformed policemen.

Law enforcement had been handled by high sheriffs (never more than 14 in the entire state) and by township constables (elected at town meetings but never uniformed and rarely armed or trained for professional police work). When the Vermont State Police was formally born, only seven towns in the state had municipal police forces.

Thus the Vermont State Police came into being primarily as a rural constabulary to take over the major burden of law enforcement for the entire state at a time when U.S. crime rates were soaring and big-city gangsters were eying that supposed land of hayseed cops and comic-opera constables as a haven.

In 1951 William H. Baumann, a policeman since he was 16, a student of fire prevention and veteran of fire-department service, a former uniformed member of the U.S. Department of Justice's Border Patrol, and more recently the chief arson investigator for the Vermont State Police, took command. For good measure, he became commissioner of public safety and head of civil defense.

Baumann was then 31, the nation's youngest state police head. The governor warned him of the grave law-enforcement problems with which he would have to wrestle. Bill Baumann liked the thought of wrestling again. He had been a champion in high school, a state amateur titleholder, and once wrestled professionally.

A devoted believer in taking the offensive at the outset, the former athlete moved frontally on a gangster headquarters which had lately been established within Vermont boundaries, evidently as an experimental use of the Green Mountains as a defensive stronghold for out-of-state mobs. The antisocial experimenters were appalled when Baumann personally led the state police cleanup squad. They were further appalled when they found themselves heaved bodily out of the state and profoundly impressed by Baumann's terse pronouncement that his force will not tolerate gangsters in Vermont. Furthermore, he continues to double-dog dare any of the lot to come in and try out him and his Green Mountain boys. Thus far the underworld, even the petty mob, remain conspicuously absent.

As state police commissioner with colonel's rank, Baumann launched a carefully studied sequence of up-building moves. He began by equipping his force with the best automotive firearms, laboratories (two of them mobile), radios, radar, and other technical facilities. He established high selective standards and superior training facilities, which include basic police-training schools open to municipal and township peace officers as well as novice troopers. Having met his first great challenge by winning public acceptance of a state police force immaculately free of politics, Bill Baumann worked out many other advances. Trooper wages now are near national average, though duty hours are longer.

BAUMANN'S winning hold on that of adapting a gradually expanding force to the rapidly expanding needs of villages and rural countrysides.

"Comes easy as pie for breakfast," the muscular commander declares. "Practically every man on my force is country or village reared and qualified to milk a cow, fork hay, measure a mowing of grass, or tinker a tractor."

This, plus the fact that there are unseen but strongly felt church spires back of every badge, including those of some of the nation's oldest and most vital Methodist congregations, permits each trooper to fulfill the first obligation of all good policemen: apply the Golden Rule and thus earn the respect of every law-abiding citizen.

"When you get down to it," Colonel Baumann reflects, "real police service is a ministry."

The RFD mailbox a mile from her isolated ranch home is Mrs. Inmon's link with the world.

People Called Methodists: *No. 9 in a series*

Mother & Daughter + 60,000 Acres

Who said cattle ranching's too rigorous for a woman? Thelma and Delia Inmon are succeeding—with plenty of energy left over to help their "neighbors."

IN SOUTHWESTERN New Mexico's kingdom of the sun, the elements aren't always kind to people and cattle. It takes grit, hard work, and real savvy to succeed as a rancher there. And these are the qualities Thelma Inmon has put into her job since her husband died 11 years ago. A son, Jack, helped to operate the 90-section Crooked H spread until poor health forced him to leave. Then, three years ago, this active Methodist laywoman decided to take full charge herself. Her helpers were her capable 15-year-old daughter and an A-1 cowhand.

The comfortably lived-in Inmon home is 25 miles from Deming, the county seat; there's no telephone line between. But Mrs. Inmon and daughter Delia are far from provincial. An active member of the New Mexico Farm and Livestock Bureau, Mrs. Inmon recently was elected to her third two-year term as state chairman of women's work. And energetic Delia, now 18 and a freshman at New Mexico State University, has activities and interests "that won't quit." Among the honors she has won: queenship of the 1959 state fair.

Roping a calf is just routine for Delia (on horse). Mrs. Inmon, here watching cowboy John Crawford tie Delia's "victim," takes part in all chores.

Kitchen conference: planning a day's work starts Mrs. Inmon's morning. Crawford, talking things over with her, lives nearby with his family.

An empty watering trough symbolizes what ranchers fear most—drought. Luckily, this wasn't that serious: just a leak in need of repair.

Getting to the bottom of the trouble, Crawford and Mrs. Inmon pull 600 feet of sucker rod from a well—a long, hard job.

Managing a ranch isn't all outdoor work. Mrs. Inmon spends hours at her desk. Her writing includes a column for a ranch magazine.

Saddling her horse, Delia prepares for riding practice. Coached by John Crawford, a rodeo competitor, she has won many riding honors.

Sometimes riding's a sport, but it's practical, too. When it comes to working the cattle, Delia is an expert.

This is the sort of skill that helped Delia's high-school rodeo team win the state title last year. Here she's doing some fast "pole bending."

The round trip to town is 50 miles—too far to risk running out of gas, so Delia (above) takes no chances. At right, entertaining Nancy Gary, Delia listens to her friend's song—and at the same time models a new formal. Her mother, incidentally, sews many of her clothes.

A study in contrasts: around the ranch, Mrs. Inmon wears blue jeans and squaw boots (above). But for in-town appearances, it's back to conventional garb. At right, she chats with the Rev. Hollis Shook outside Deming Methodist Church.

"When it comes to playing with the children—and we do a lot of this—Phil and I have found we have more energy than some older friends."

We Married Young, BUT--

By Esther Mishler

"WHAT would you say to your children if they wanted to get married before they were out of their teens?" I was asked the other day. Actually, I won't have to face any such problem right away; Brenda is only six, Larry four, and Lisa three. But it's a controversial question, all right, whether it comes up at church, among doting mothers, at PTA, or among teen-agers themselves. And I've read some mighty discouraging articles about teen-age marriages.

The reason I was asked is that Phil was 19 and I was only 17 when we said "I do."

Personally, I think the answer is, "It all depends." But I know, from our own experience, it's possible for a teen-age marriage to work. Seven years after our wedding we have three children as happy and boisterous as any in the neighborhood. Like any other couple, we agree and disagree. We have our problems, we have our fun. All in all, I think this makes us a pretty average couple.

I won't gloss over the fact that when we were married we weren't as prepared to face the world as we thought we were. Our parents warned us of this, but gave their consent.

Our wedding presents were well chosen and all we really needed to start housekeeping was an electric sweeper. We found exactly what we wanted, but when we said we would like to pay for it in monthly install-

ments we discovered we had an unexpected problem. Married or not, we were under legal age and couldn't sign a contract without a cosigner over 21. In addition to the embarrassment of having to ask an adult to sign for us, there was endless red tape. Oh, the worry and frustration of that first frightening time-payment contract!

WHILE waiting for our first baby I was dumfounded by my young husband's attitude. It may have stemmed from the fact that the money we had saved for expenses had been needed to repair our car at a crucial moment. But at the time I wondered if he didn't think perhaps that the entire episode was unnecessary. However, when Brenda arrived, I saw how wrong I had been. I'll never forget the first time Phil tried to pick her up. He was so awkward I giggled—until I saw the adoration in his eyes. It was obvious he loved, and was deeply concerned about, us both. I have never worried again over his being "tied down."

Since, whenever financial strains have been rough on us, Phil has been willing to work at a part-time job if necessary to meet the urgent expense. Because of his extra work, in fact, we were able to buy and furnish our own home much sooner than if he'd been content to "just get along."

At times, I know, it must have been hard for him to realize he has a family to support. Just as it has been hard on me, occasionally, to be wiping drooling chins or washing diapers when I knew my friends were going off to a gay party.

There was one particular New Year's Eve, for instance. For weeks Phil and I had been looking forward to going to a party that night. When the time rolled around, the baby sitter couldn't come. It was disappointing enough to face the fact that we would just stay home and watch TV. But when I happened to look out the window and see our neighbors leaving, all dressed up, self-pity flooded over me—I was wearing an old blouse and skirt, and was mopping up spilled milk.

Then my sweet, God-given cherub threw her arms about my neck and kissed me good night in her own special way, the one reserved just for Ma-ma, and home seemed pretty wonderful after all.

I'm glad I took the time to finish high school before I got married. But I discovered schooling was little help against the hundreds of discouraging incidents that come up in daily homemaking. And I don't believe all the education in the world would solve the mystery of why something has to be spilled just after the floor is waxed, or where missing gloves and socks go.

High-school classes in home economics did teach me the basic seven foods my family needs to keep healthy, but I'm afraid they didn't make me an expert cook. I can assure you that while there's been many a joke about the bride's burned dinners, it's not funny if you're the bride who's ruined the main course when company's coming.

Some young wives work to increase the family bank account before starting their families. Others, like me, have their children early. Speaking for myself, I'm glad I did. Most experts agree that this is when a woman is best able to have them, both physically and emotionally.

Of course, each baby brings more work. If you're a beginning homemaker, this prospect can be staggering. But the fact that you may not be so efficient as your mother is counterbalanced by the fact that young nerves are more resilient, and gurgles and smiles lighten tasks that would otherwise be routine.

When it comes to playing with the children—and we do a lot of this—Phil and I have found we have more energy than some older friends. As the evening begins, Phil may plan to read or watch TV, but I've discovered that before long he's usually romping with the youngsters—as noisily as any of them.

Most of our married friends who have children the age of ours are a few years older than we are, but we've found this is no drawback to getting to know each other. Raising families together gives you a common bond. You have the same responsibilities and the same problems.

I have found, too, that learning together is one of the best arguments in favor of an early marriage. Being young when we were married, Phil and I realized we didn't know much, so were willing to search for answers. After our first misunderstandings, I remember, I asked myself angrily, "Who is this man, really?" But misunderstandings can draw you closer, and we know now that while marriage is a union, it's a union with two heads.

We've found many of our answers in our religion. It isn't our habit to make a show of religious practices, but faith has carried us through circumstances that, at the time, seemed hopeless. The worst was when we learned that Brenda had been born with a dislocated hip. Until she was nearly two she was in a splint or brace. That was a time of tears—and of patience, work, love and prayer.

Church, as a place of worship, quietly provides spiritual refreshment to last us through a week of trials, and I'm sure regular Sunday school and churchgoing will give our children a basis to judge life for themselves best. Already its influence has been exhibited in unexpected ways.

There was one evening after an especially depressing rainy day when we were taking a drive. Suddenly the clouds drifted apart and the sun shone squarely on our car alone.

"Look!" exclaimed an eager little voice from the back seat. "God is looking at us."

With the trend toward younger marriages, it won't be surprising if at least one of our children wants to get married while still a teen-ager. Right now, I don't know what I'd say. Some teen-agers mature faster than others and are probably ready for marriage before some of their friends. You can't put them all in one category.

I DO think, though—and this I probably would tell my child—that to make a success of a young marriage takes an extra amount of love and patience. These are two ingredients, however, that must be in the recipe for any good marriage, whatever the age of the couple.

Summed up, I'd say that Phil's and mine is a teen-age marriage that, with God's grace, has worked out. Problems come and problems go, but somehow we always manage. So do other young couples who share mutual love, trust and just good common sense.

Grandpa Power . . .

Every Pastor Needs One

By A. E. Purviance

DRIVING rain was beating against the windows of my study, a small upstairs room in the back of the church. The dark, gloomy day dampened my spirits as I sat at my desk, staring out at the Florida downpour. This was my first post-seminary appointment, and I was the new pastor of Childs Park Methodist Church in St. Petersburg.

Suddenly a door closed downstairs and a voice called up, "Anybody home?"

I was to hear those words many times in the next few years. It was the customary greeting of Albert M. (Grandpa) Power. When I assured him I was there, he trudged slowly up the steep steps, probably feeling his 73 years more than he'd admit.

I had met Grandpa the day before, my first Sunday in the new charge. He had sat in the back row of the choir and I had particularly noticed his radiant expression.

When he came into my study I saw he was carrying a package. "Open it," he invited. I obeyed—and found inside a mouth-watering chocolate pie with thick meringue.

"My favorite pie," I beamed. "How did you know?"

"That was easy," Grandpa said. "Didn't you say in your sermon that a chocolate pie was the best eatin' in the world? Grandma said you had nostalgia in your voice, so——"

"So you came over in the rain to bring me one?"

"I won't melt," Grandpa said. Just then his eye fell on some broken chairs. "What's the matter with them?" he demanded. "They're smashed," I told him.

"Well," he answered me, "we'll see that they're fixed."

"Better forget them," I advised. "The church can't afford it."

Grandpa looked hurt. "Did you think I'd send a bill?" Then, smiling, "I've got a little tinkering shop."

Before the next Sunday the chairs were back in my office, painted and repaired. When I tried to thank Grandpa, he interrupted with some advice I have never forgotten:

"Don't thank me, thank God that he gives us the strength to do something."

And Grandpa was always "doing something." Like the day he came through the gate, pushing a motor-driven lawn mower painted green. "Try this and see if it isn't easier on the back," he smiled. It was a gift to the parsonage, and I knew he had made it after seeing me pushing a hand mower over the uneven land.

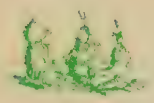
Grandpa even knew how to repair the church's well-used pipe organ. "I have to keep it working if I'm going to sing my solo," he told me once. I thought he was joking, but when spring came I found it was traditional for him to sing *The Holy City* on Palm Sunday. The radiance of his face made you forget that he occasionally missed the high notes.

Every Palm Sunday for five years Grandpa sang *The Holy City*. Then came the day of parting. I accepted a call to mission work in Alaska.

During my 10 years away both Grandpa and Grandma Power died. But I'm back from the mission field now and the other day I went by the old church. I walked into the sanctuary and touched the chair Grandpa Power had used in the choir. I ran my hand over the lighted cross he had made for the pulpit. Outside, in a little shed, I found the lawn mower, product of one man's love for God and his church, and I found myself saying, "Grandpa, you're still a part of this church—very much a part."

And I think when I get my summons from the Master, I'll ask to visit the choir. They may be singing *The Holy City* and there'll be a man in the back row with a face as radiant as the morning sun. And this time I'll call out to him:

"Anybody home?"



MIDMONTH POWWOW

DISARMAMENT: The Imperative of Our Time

Nuclear bombs have put urgency into the age-old hope of beating swords into plowshares. Is stopping bomb tests a feasible first step? Experts still disagree—as they did in our *Powwow* back in November, 1956, the second issue of TOGETHER. The discussion goes on. Bernard Baruch, for example, who helped set the U.S. atomic policy, warned in September, 1959, *There Are No Short Cuts to Peace,* and last month Albert Schweitzer, missionary-physician, affirmed *There's Hope on the Main Road.* Now, three challenging views from three Americans, a psychiatrist, a church leader, and an economist.—EDS.

Our Precarious Balance of Terror

By JEROME D. FRANK

Associate Professor of Psychiatry, Johns Hopkins University

A PSYCHIATRIST sometimes asks a patient what's wrong with this statement: "Bill Jones' feet are so big he has to put his pants on over his head." If the patient can't see anything wrong with it, his thinking is obviously disturbed.

Equally absurd are statements about the nuclear-arms race being made by some of the nation's opinion leaders who are using words that don't mean what they seem to mean. Let me illustrate.

An intelligent, conservative newspaper spoke of "the grim business of balancing power against power as our only means of assuring peace." To me, such words are nonsensical. You can't balance power against power when each side can destroy the other many times over. And how can balancing power against power assure peace when it has always led to war?

Another editorial spoke of the tragic fact that we have to base our foreign policy on deterrents; if deterrents fail, then on retaliation.

But if deterrents fail, 60 million of us are destroyed. Even if we did retaliate, what would be accomplished except to bring the rest of the world down in a heap?

One of today's bombers with nuclear weapons carries more destructive power than all the bombers in World War II. A defense that is even 90 per cent effective would not prevent vast destruction, and nothing really resembling a defense is in sight.

Dangers of the arms race include the possibility that an atom bomb will go off accidentally. If this occurs in a trigger-happy world armed to the teeth with nuclear weapons able to fire at a minute's notice, it can well touch off Armageddon.

Too, there is the danger which springs from human malice. Atomic weapons are becoming cheaper and easier to make. An atomic bomb now is small enough to be concealed in a typewriter case. Consider this: the underworld has always eventually come into possession of the current best means of destruction. It doesn't take much imagination to see how an Al Capone could hold up New York City by announcing: "I concealed an atom bomb somewhere which is set to go off in three days unless you do so and so."

A movie, *The Mouse That Roared,* lampooned this type of situation, with the bomb secret in the hands of a minuscule European state. The picture is good for a long laugh—but makes its point profoundly.

What impresses me most, as a psychiatrist, is the danger from the mentally unbalanced. The possibility is growing that someone in a position to fire one of these missiles will crack under the strain and order one fired, thereby triggering the holocaust.

We respond to the nuclear-arms race with indifference. We go about our affairs and plan for the future just as if atomic weapons were not aimed at our throats. Psychiatrists term this "denial"—dealing with unpleasantness by ignoring it.

The difficulty with denial is that it prevents taking constructive action. If the problem does not exist psychologically, there's no incentive to do anything about it. When death is threatened from sources beyond human control, denial is as good a way of handling it as any since nothing can be done in any case. But when the death threat is of our own making and can be removed by us, then the tendency to deny its existence is tragic. In the face of less imminent or less drastic unpleasantness, we tend to resort to "selective inattention."

It is easy to be inattentive to the dangers of nuclear weapons because they are both unprecedented and impalpable. Submarines lurking offshore, airplanes miles overhead, guided missiles poised on another continent, strontium 90 eating away at our bone marrow—all are tasteless, odorless, silent, invisible. We are aware of their presence only through constant effort of the imagination.

More alarming than the tendency to deny the dangers of the nuclear-arms race is the fact that attempts to find

solutions lead only to intensification of a course of action which enhances the danger and makes matters worse.

Take the example of the overburdened housewife who has several children, an unsympathetic husband, and not enough help. She suffers headaches or indigestion. She goes to bed and everyone rallies around. Her mother-in-law comes to look after the children.

This works for a while, then people get impatient with her and wonder why she can't get started again. They tell her it's all her imagination. She begins to act anxious and upset, and gets still sicker. She's caught in a vicious circle in which the more people are impatient with her the worse her symptoms get, until finally she's a psychiatric problem.

The more anxious a person is, the more rigid his behavior tends to become. Similarly, the more menacing the arms race becomes, the more frantically we build more weapons and the less we seem able to seek more sensible alternatives.

When faced with danger, one tends to oversimplify it. Thinking becomes stereotyped.

We now suffer from the stereotype of "the enemy." He tends to be perceived as intellectually inferior but possessed of an animal cunning which enables him easily to outwit us. He is cruel, treacherous, and bent on aggression. Our side is seen as intellectually superior but guileless and therefore easily victimized; peace-loving, honorable, and fighting only in self-defense.

It is remarkable how rapidly the stereotype of the enemy can be shifted from one group to another. Only 15 years ago, Germany and Japan were our hated enemies and Russia was our noble ally. Now the opposite is true.

The fact that the enemy is viewed as completely untrustworthy is perhaps the major source of tensions leading to war. The terrible thing about the mutual distrust of enemies is that some enemies are untrustworthy to begin with, but all become so eventually. Enemies cannot trust each other because each is forced to act in such a way as to justify the other's distrust. This is called the "self-fulfilling prophecy."

The pattern is seen in mental patients. The paranoid person believes other people are hostile toward him, look down on him, are contemptuous of him. So when he meets a stranger, he expects this response. He acts surly, disgruntled, suspicious, and stand-offish. Sure enough, the other person starts to dislike him, and his prophecy is confirmed.

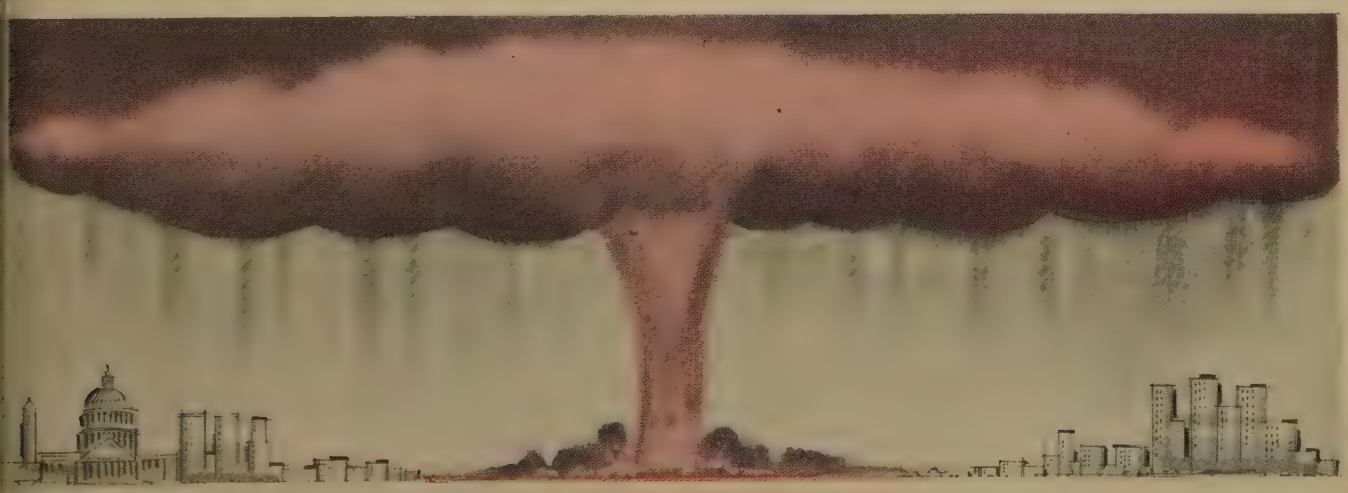
Because we fear Russia will attack us, we ring her with bases. Because she feels we're going to attack her, she crushes Hungary and this confirms our feeling that she is a despotism. She develops intercontinental ballistic missiles, and that confirms our feeling that she's going to attack us. We have to build more bases—and so the situation deteriorates.

Soon each of us will be poised to attack when we think the other is ready to attack. The next step will inevitably be to decide to attack when the enemy is getting ready to attack, to make sure we get there first. And so we've got a mounting state of tension until the prophecy is at last fulfilled.

Our inability to break out of this suicidal behavior pattern is made more difficult because nuclear energy has changed the traditional meanings of certain reassuring words we habitually use in thinking about the issues of war and peace.

We speak of "defense" when we mean deterrents. We speak of the "balance of power" and say "we must catch up with the Russians." But what does "catch up" mean? How can you catch up when each side can annihilate the other three or four times over? How do you know when you've caught up? And what about "national security"? This term implies that a nation can be secure regardless of the security of other nations. Today we cannot control fall-out in our atmosphere no matter where an atom bomb goes off. The whole concept of having a nation secure, when the rest of the world is insecure, is ridiculous.

And then there is the soothing term, "stalemate." Stalemate implies a static situation. It's obvious, I think, that there is nothing remotely resembling a standstill in



WASHINGTON BALTIMORE

The largest hydrogen bomb would demolish everything from blast and heat within a radius of five to 10 miles and then destroy by fall-out, or make unlivable, an area of about 7,000 square miles, Dr. Frank has warned. This means one such bomb falling between Baltimore, Md., and Washington, D.C., would put both cities out of commission.

the present arms race. Each day it continues increases the chance of mutual destruction of the U.S. and the USSR.

To summarize: the inability of Russia and the U.S. to break out of the arms race seems to be due to several factors. Fear tends to make us deny the existence of the danger. When we do face up to it, the same fear makes it difficult for each country to change the behavior which creates the danger, especially since each is forced to behave in such a way as to confirm the other's suspicions. Finally, our thinking keeps leading to false conclusions because the words used in thinking about the issues have changed their meanings and we haven't recognized this yet.

So much for diagnosis. What about the treatment? Psychotherapy tries to help the patient see his problem and faulty solutions more clearly, as the first step toward finding better solutions. At the same time, by offering emotional support, the psychotherapist tries to allay the patient's anxiety so that he can find the courage to experiment with different ways of behaving. When these succeed, this weakens the old pattern of action and a process of progressive beneficial change begins.

One has consciously to fight the tendency to deny the extent and immediacy of the danger. And this involves checking the meanings of the words we habitually use in thinking about the problem. I constantly translate as I read these days. For "defense" I read "retaliation" or "deterrents." "Stalemate" is "mutual provocation." "Security" has become "danger" and so on. This helps to clarify the problem.

Our most important task is to break out of the "self-fulfilling prophecy," the trap of increasing mutual distrust. We must find the courage to stop basing our acts on the premise that Russia would attack us if she dared. This involves risks, but they are not so great as the risks entailed by the "self-fulfilling prophecy."

If we can break away from our stereotype of Russia as the enemy, it may be possible to initiate actions which will reverse the present disastrous spiral of mutual distrust. To this end, cultural and scientific interchange and co-operative efforts such as the International Geophysical Year deserve the strongest encouragement. But this is too slow. What is required is a change in our attitude at the conference table today.

We should negotiate on the assumption that Russia wants peace as badly as we do. This might make possible the essential first step—an agreement, if only temporary, among the nuclear powers to stop both the manufacture and testing of atomic weapons. In clinging to the idea that the only acceptable agreement is one which avoids all risks, we are forced to maintain the most dangerous course. It would be significantly less dangerous to agree to stop nuclear-arms manufacture and testing, notwithstanding the agreement may not meet our requirements for a system of inspection. If this first crucial step can be achieved, then it becomes possible eventually to develop a general system for maintaining world peace.

We can make the dream of peace come true only by holding fast to a basic truth—the essential brotherhood of man. The researchers of social and behavioral sciences have confirmed this insight, which has always been preached by the great religions of the world.

I hope that men can learn to permit themselves to be happy, even at the cost of enduring the happiness [illegible] those whom they once hated. If this lesson can be learne[d] in time, science can lay the foundations of a new golde[n] age. If it cannot be learned, every increase of knowledg[e] will only be a step toward ultimate and complete disaste[r]

Learning to live together is no longer a pious hop[e] but the necessary condition for survival. If we do n[ot] now shake off our apathy, mobilize our religious insight and fight with all our strength for what we believe, w[e] will never have another chance.

A Start: Ban on Nuclear Tests

By DANIEL E. TAYLO[R]

General Secretary, Board of World Peace of The Methodist Chur[ch]

THE WEST seized the initiative at the Geneva di[s]armament conference with a thoughtful proposal fo[r] step-by-step dismantling of the world's lethal arsenals. [It] covered such pivotal points as the reduction of arme[d] forces, the banning of mass-destruction weapons fro[m] outer space, and the establishment of guarantees again[st] surprise attacks.

Earlier, in the UN General Assembly, every membe[r] voted for a resolution calling for "general and complet[e] disarmament under effective international control." An[d] on consecutive days last fall the same assembly hear[d] disarmament proposals from Britain and Russia. Amer[i]can and French delegates suggested other steps towar[d] assuring peace.

All of this may be only talk so far, but it's mor[e] discussion of arms reduction than the world has hear[d] for years. And the positive tone of the statesmen wh[o] speak up approaches the language which has bee[n] characteristic of churchmen in airing their views.

The Board of World Peace of The Methodist Church[,] in its last annual meeting, reaffirmed its stand on dis[-] armament. While such general boards do not speak offi[-]cially for The Methodist Church, of course, this Board believes its position is in line with the statements of recen[t] General Conferences. Contending that disarmament wa[s] the most crucial issue, the resolution said in part:

"We firmly believe that Christians can be satisfied with[-] nothing less than general and complete disarmament[,] and we call upon the United States and all other governments to declare this to be their goal and to move in thi[s] direction.

"To reach agreement on disarmament there must be an increase of good faith. . . .

"The economic aspects of disarmament must be con[-]fronted intelligently and courageously. . . .

"Simultaneous with disarmament there must be grow[-]ing recognition of international law and authority. If nations are not to settle their disputes by arms, there must be other channels for the submission of grievances and the achievement of justice."

In this action the Board made clear that neither arms parity, arms reduction, nor arms control could be con[-]sidered a satisfactory objective to Christians. The goal is real disarmament, complete and universal.

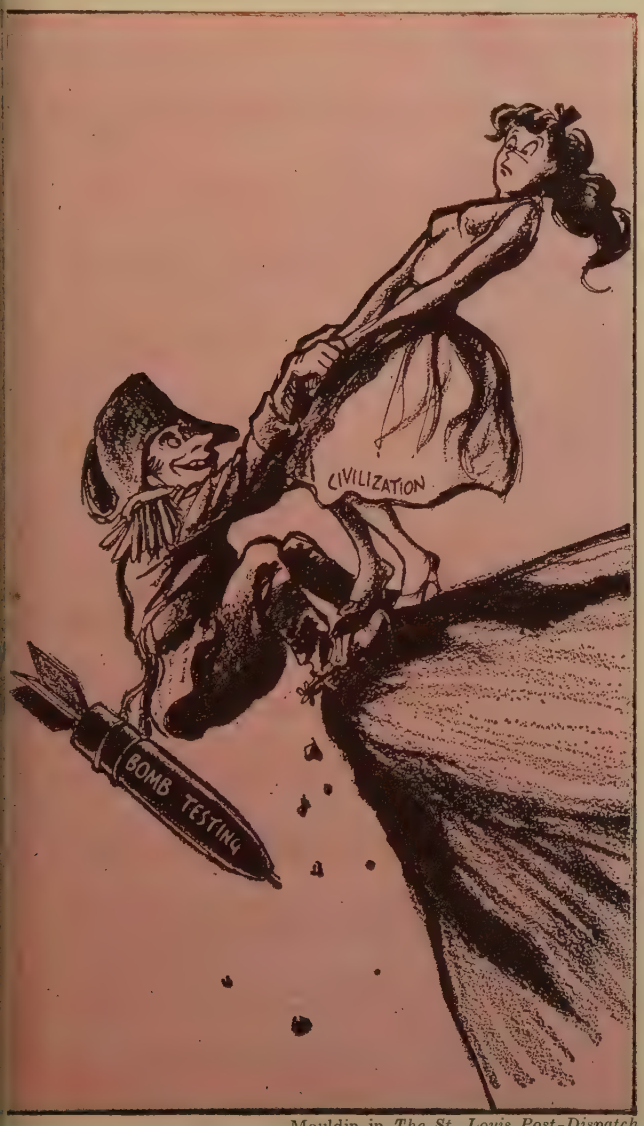
But the statement evidenced further that Board mem[-]bers recognized no neat and simple solution.

Except for brief cutbacks after each World War, the arms build-up has continued generally unabated for 70 years. Currently the world is spending $100 billion annually for arms. Nearly half of that is spent by the U.S. We can apparently carry a sum this large indefinitely, but the burden on our allies, especially the smaller countries, grows ever more critical.

The long history of conflict must not blind us to the fact that in thermo-nuclear warfare we face entirely new dimensions of destruction and death.

Once we have fully entered into the missile age, the right to life itself has been forfeited by two persons out of three in the Western world.

But the potency of modern war is far from the only reason why Christians must assess anew the morality of participation in thermo-nuclear conflict. Push-button war in a missile age completes the chain of impersonality in warmaking, thereby making complete its inhumanity. A man neither loathes nor pities a distant, unseen target. The nuclear warhead telescopes time. The ICBM annihilates space. Each blinding, instantaneous flash incinerates another metropolitan area. The human mind cannot conceive of such a sum of split-second tragedy and anguish. It falls back dumbly into mere mathematics of millions of casualties. Such moments which are beyond human consciousness to comprehend are, therefore, devoid of any redemptive elements, since God reaches us through experiences having meaning and significance.



Mauldin in *The St. Louis Post-Dispatch*

"Come on, lover, let's leap!"

Public concern over deleterious effects has led to some suspensions of nuclear-bomb testing. Too often these intervals have been limited to the months necessary for the preparation of the next test series.

A test ban is not the only route to disarmament, but it is a real part of the problem. Success here lifts hope; failure here, with its consequently heightened tension, makes the next positive step more difficult.

Meanwhile, greatly increased experimentation is under way in this country in the development of chemical and bacteriological weapons as "humanized" additions to our arsenal. Moreover, these peculiar new arms are effective. With viruses so deadly that an ounce reportedly will kill 28 million people, chemicals so potent that one fountain pen full will poison any river system in the world, and smuts so powerful that a gallon will destroy the corn or wheat crop of any state, things are looking up when it comes to suitable substitutes for The Bomb.

The main attention of churchmen should center not only on the moralities of the new weapons. Instead, two bigger tasks confront us: disarming and turning the thoughts of our people to what is more important than arms.

The arms build-up has embraced over long years nearly every major area of our national life. The road to peace is no less difficult. It will take as long, cost as much, require as many stages, and involve as many people as preparing to wage all-out war. Yes, because of the constructive implications for many aspects of life, peace is an even larger undertaking. The real issue is when will we crest off the arms build-up, begin the diminution, and set the processes of peace to work? This is the most urgent issue before our nation.

The U.S. is in an awkward and unenviable position. No nation ever entered major disarmament negotiations as ill prepared and unready. In no year since World War II have we spent as a nation 1/100,000 as much for disarmament studies as we have for munitions. The first session of the 86th Congress passed a $46-billion arms budget virtually without debate in less than an hour, including roll-call time, yet on several occasions turned down as too extravagant a bill calling for $400,000 for disarmament planning.

Fortunately, private studies are substituting in part for official explorations. Boston attorney Charles A. Coolidge prepared for our part in the 10-nation disarmament conference under pitiful restrictions in staff and budget. Proposals had to clear to their full satisfaction half a dozen agencies before any constructive positions could be advanced.

But most important of all is the mood and temper of the American people. Do we have the will to peace? Do we believe that it is achievable? That we can live with mankind? That we can trust our neighbors?

The only way to stop our obsession with arming is to find something more important. The building of an economic structure to capitalize and industrialize the

world, and of a production system to feed and clothe the world are such substantial aims. Then, too, there are problems of health, education, and housing unsolved here at home. All these demand a responsible and continuous Christian citizenship—the kind of citizenship that can build a peaceful and secure world.

In Russia, peace too often is a slogan. In America, peace too often is a sentiment. Neither attitude is rugged enough for the challenges of contemporary life. The will for disarmament, real and realistic, is made of sterner stuff.

We Can Prosper Without Arms

By SEYMOUR E. HARRIS

Professor of Political Economy, Harvard University

COMMUNISTS CLAIM that U.S. "ruling circles" don't want us to slow our pace in the international arms race because a large cutback in armaments would cause a depression.

The U.S. defense budget for the fiscal year ending June 30 is nearly $46 billion—more than half of the $78 billion in the total budget. This huge outlay is a factor of major importance in our economy, but I believe we can prosper without it.

The War of 1812, the Civil War, and World War I all were followed by heavy cuts in military outlays, a price drop of 30 to 40 per cent, and depressions.

A low rate of arms production also accompanied the great depression of the 1930s, although it would be hard to argue any cause-and-effect relationship. It can be argued, however, that the U.S. did not really emerge from this depression until World War II arms production began.

Despite disarmament, however, the boom continued after World War II. In 1946, defense purchases dropped by the spectacular figure of $57 billion. From 1946 to 1950 defense outlays averaged only $14 billion yearly while the national income was rising, to the amazement of many who had predicted a postwar depression.

Then, after zooming to $50 billion in the Korean War years, government outlays for security dropped by $10 billion in 1954-5. At this time a brief recession developed, but it was eased by a tax cut.

Treating the years from 1941 to the present as a whole, we find a period of record prosperity coinciding with a period of heavy military outlays.

An oversimplified argument states that we can have prosperity with disarmament if taxes are cut. The money saved by taxpayers, so the argument goes, will flow into increased consumption and non-defense investment, while industry develops new and improved products to keep the economy dynamic and employment high.

Unfortunately, this argument ignores the unique circumstances of the late 1940s—the controls and shortages of the preceding years and the pent-up savings that created the postwar boom. Today, in contrast, we are in a period of high spending.

Moreover, our only large tax cut since 1952 favored those individuals and businesses taxed at the highest rates. This kind of tax reduction would increase the probability that tax savings will be hoarded or be used disproportionately for investment and inadequately for consumption goods.

A high rate of investment would improve our productive capacity to fight the Cold War. But our private economy is faced with the problem of selling what it produces. We turn out more and more goods with a given supply of labor, capital, and management.

Actually, though, we do not have a "given" supply of labor; almost 1 million new workers are added each year. This, plus rising productivity, means that in each year of the 1960s U.S. output should increase by $15 or $20 billion over the year before. We must take the additional amount of goods off the market each year if we are to avoid increasing unemployment. I estimate that there will be 1 million unemployed for each $8 billion of this increment we fail to take off the market.

Government defense outlays now remove $46 billion from the market yearly. If this buying is curtailed, the market demand for goods and services will have to rise by an amount roughly equal to the curtailment, in addition to the annual rise of $15 or $20 billion per year needed to prevent unemployment. I do not believe that private spending will respond with enough strength or speed to accomplish this.

Our current defense program won't evaporate overnight. But suppose it is halved. How can we accommodate a $23-billion cut in the defense budget, plus the normal $15-20 billion increase in output, without severe dislocation and unemployment?

First, about half of the defense saving—roughly $11 billion—can be returned to the public as a tax cut. Second, the remaining $12 billion retained by the Treasury should be spent on non-defense government programs. The government spending would cushion the shock of a defense cutback, benefit lower-income groups, and fill the clear need for greater welfare outlays in education, urban renewal, housing, power, pollution, irrigation, conservation, flood control, navigation, forestation, airport improvement, highways, hospitals and health services, and social security. In part, the outlays would relieve state and local governments.

As defense spending is reduced, some cities and regions will feel the impact more keenly than others. Since under my proposal, the federal government would continue to spend a substantial sum in place of part of its defense outlay, it can favor these areas.

Another approach is the Area Development Program which the Eisenhower administration, as well as a number of senators, has sponsored. A substantial program would be needed to yield funds for planning and training workers for new jobs and to contribute capital as a means of attracting new industry. Any improvement in the unemployment-compensation program would also help the newly depressed areas to make an adjustment.

If these policies are adopted, substantial cuts in military outlays will not prove disastrous to the economy.

These policies, however, require planning now. We should prepare tax cuts, not wait to consider them only in response to falling income. And the government should begin to prepare a broad program of increased non-defense spending, in anticipation of the day when swords may indeed be beaten into plowshares.

23rd Psalm

FOR CENTURIES men have found solace and inspiration in the quiet beauty and simplicity of this ancient Psalm. Along with the Lord's Prayer, it is perhaps the best known passage in the Bible.

Unlike many others, the 23rd Psalm is not a lament. It breathes confidence and trust in the Lord; it expresses his goodness. Somehow its imagery—that of a Good Shepherd leading and protecting his flock—is as clear and meaningful to those of us in the atomic age as it was to the devout Hebrew who wrote it thousands of years ago.

And now, Floyd A. Johnson, TOGETHER's art editor, has captured this beloved Psalm in his own reverent water colors. Proudly we present them on these pages.

The Lord
is my shepherd,
I shall not want;
he makes me lie down
in green pastures.

Copyright 1960 by Floyd A. Johnson

He leads me beside still waters; he restores my soul.

He leads me in paths of righteousness for his name's sake.

Even though I walk through the valley of the shadow of death

I fear no evil; for thou art with me;

thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of my enemies;

hou anointest my head with oil, my cup overflows.

Surely goodness and mercy shall follow me all the days of my life;

and I shall dwell
in the house of the Lord
for ever.

Copyright 1960 by Floyd A. Johnson

Arrested and identified as a bank robber, one innocent youth found he was "the victim of a mild form of 'natural evil.'"

Christians must accept their trials and know . . .

How to Explain Hard Luck

By JAMES E. SELLERS

DANIEL DOUGH, JR., 19, copy boy for *The Norfolk Virginian-Pilot,* happened to have sandy, brown, close-cropped hair parted to the left. With it went hazel eyes and a rather full face. Judged by looks he had a clean-cut, healthy appearance well above the average.

Judged by circumstances, though, his looks came close to representing a curse upon him, for a Norfolk bank teller identified Dough as the man who tried to hold up the bank.

If all had been left to "nature," Dough might well have gone to jail for a crime he didn't commit. Fortunately, the real would-be robber, James Anderson, read that the FBI had picked up Dough. Conscience stricken, Anderson surrendered. Only when they were taken together to the bank could the teller correctly identify Anderson.

In cases like this we are struck by nature's mysterious ways. When he was taken in hand by the FBI simply because of the way he happened to look, Dough was the victim of a mild form of "natural evil." He was born with what very nearly became a menace to his freedom: sandy hair, hazel eyes, a full face.

Why should it have happened at all? And why, in particular, should this streak of tough luck have happened to Daniel Dough, Jr.?

More seriously, we can ask why some children are born with crossed eyes and crippled limbs. Or why the family of seven down the street lost their father so tragically. Why, in short, does nature seem to deal us blows so unreasonably and unpredictably? Natural evil is here whether we like it or not. But the more we are confronted with evil, the harder we press to learn nature's innermost secrets.

How do you explain evil? Why do Christians believe in the reality of evil? What can you say about the way evil works?

1. *Evil is just in your mind.* If a fact is troublesome enough, one natural way of explaining it is to pretend it isn't there.

Journalists respect *The Christian Science Monitor,* a daily newspaper published at Boston, Mass. This fine paper has won many awards. Even so, it has what seems to many an odd practice. The editors of *The Monitor* do not like to talk about death—or most kinds of natural evil. Its reporters avoid, if possible, using the word. They prefer "passed away."

Besides, *The Monitor* generally stays away from news about crime and catastrophe. Its restraint on such

subjects is likely one of the reasons *The Monitor* has a reputation for sane, decent journalism. Nevertheless, not all Christians can accept the theological reasoning behind *The Monitor*'s reluctance to broach the subject of death and other unpleasant aspects of existence.

The Monitor is operated by the Church of Christ, Scientist. Christian Scientists, following the teachings of their founder, the late Mary Baker Eddy, take the fundamental view that *evil is not real.* Such experiences as suffering, sorrow, sickness, death, and sin, they say, are "mistakes"—errors in our minds.

If men would think the right things, have faith in the manner Mrs. Eddy urged, say Christian Scientists, their ills could soon be healed completely.

Mrs. Eddy and her followers quote the Bible at length to prove their views. They like to talk about Jesus' work of healing—as when he cured a man with paralysis because the man and his friends had great faith. All Christians should believe in the healing power of faith. To the men of Jesus' day, health of "body" and health of "soul" were more or less one and the same thing. Faith in God and love of others, Jesus seemed to say, is the best possible treatment for your mind, spirit, and body. We can believe no less than that.

There is always the probability that God will require us to do a certain amount of suffering, with our bodies as well as our hearts and minds. And here faith comes to the rescue, not by persuading us that evil is unreal, but by offering us courage.

2. *Evil is real, but not God's.* Another way of explaining evil is to admit it is real but deny God has anything to do with it. The usual approach is to build up satan into a permanent, evil force opposite God in the universe; then anything that is unpleasant, or wrong, or disorderly can be attributed to satan. God is thus left with clean hands.

Satan and his devils are very much in evidence through the New Testament. By reading these passages a certain way, you can make the demons look like independent agents, standing against God instead of falling under his control.

Take the story in Matthew about two men with "demons" in them. When Jesus saw these madmen, he took pity on them. He ordered the demons to go away. The demons promptly transferred their activities to a nearby herd of swine, and the swine rushed headlong into the sea.

The demons seem to be the immortal agents of an enemy god, powerful enough to send his agents fearlessly about on earth doing their dirty work. Even when Jesus confronts the demons directly, they do not lie down and die. They simply shift their operations to another place.

From such an interpretation as this we might feel that God has only a limited power over evil.

A neat theory, this. It has a maj flaw, however. It pictures God being in control of something l than all of creation.

If we examine the Bible's referen to satan carefully, we find a differe picture. His special function appea to be to test men, to try their fai severely by bringing woe and tempt tions upon them. But always, sat is under God's control.

Writers of the Old and New Test ment are practically unanimous o one point: whatever our conceptio of satan may be, there is no eter force of evil independent of Go

3. *Evil is only temporary.* Muc more popular than belief in satan belief in the "happy ending." Toda we know that penicillin, a remar able drug made from ordinary mol is limited in its powers. But whe it was introduced, certain journalis and medical men hailed it as virtua ly the answer to most of mankinc health problems.

Before long, however, docto noticed penicillin sometimes seem to lose its punch. With certa diseases it came to be less and le effective. Some strains of bacter were able to develop an immunity the mold. Some germs even learne apparently, to thrive on penicilli Even more discouraging, ne diseases occasionally appeared, com pletely resistant to penicillin.

From all medical science can lear diseases are an inescapable part o the environment.

Just as we like to dream that di ease is only temporary and can soo be wiped out, we try to make th same assumption about natural evi But, if we may take the New Testa ment seriously, reality seems to poi in the other direction. Christ offe us courage and rest, but he does n guarantee us even a roof over ou head. We must find our peace not i inventions and scientific advantage but in the midst of risk and danger

Christian faith sees truth in th belief that life has a happy ending But the happy ending isn't guaran teed. The New Testament seems t say that men must "take thei lumps." Some day, for each of us there will be some kind of grea chapter, and those who have sough fellowship with God will surely find the "happy ending" that so many have vainly sought. But there is n

Together We Can Do It!

UNDER God, working TOGETHER, we can both dream and do things that separately we would never attempt.

TOGETHER we can tackle the problem of finding homes for displaced persons and hope to find the answer.

TOGETHER we can build bridges of understanding between East and West, because in the Christian fellowship there is neither Iron nor Bamboo Curtain.

TOGETHER we can exert a steady and mighty influence against war and the armament race that can end only in war and all that makes for war.

TOGETHER we can become such a power for righteousness that what we think, say, plan, and do will be listened to in the councils of the nations.

TOGETHER we can turn away from the worship of the idols that have thrust us apart and turn toward the love of God, which alone can bring us together.

—HAROLD A. BOSLEY, pastor of First Methodist Church, Evanston, Ill.

short cut we can take to avoid life.

4. *Evil is a matter of chance.* The author of Ecclesiastes more than once falls into a cynical, doubting mood. He appears to believe that God is really not concerned with the affairs of men. Misfortunes just seem to happen. Life is weary and vain.

Skepticism is typical of our own day, too. Many people say they believe in God, but they want to make him into something unimportant by their willingness to blame everything on chance. You can recognize this view easily by their slogans: "That's the way things are." "That's the way the ball bounces." "That's the way the cooky crumbles."

Many assembly-line jobs lead to a blind acceptance of fate that sees no purpose in life. Under this view, evil as well as good is thought of as "just happening," rather than as taking place in a world where God's purposes are built into everything.

Christians believe in the laws of chance, but they also believe in God's ultimate control of our destiny.

5. *Evil is a part of God's way.* God never wishes natural evil on us in cruel repayment for sins. That would make God a narrow-minded moral bookkeeper. Some writers of the Old Testament seem to misunderstand God's way when they claim that floods, catastrophe, death, and military defeat are God's punishment for the sins of the Hebrews.

We know from other writers that God loves us in spite of our sins. All he asks is that we turn to him in trust and repentance.

Love and risk go hand in hand. We have the chance to become men because God cares about us; we have the means of doing so only by accepting, through Christ, the call to put ourselves last, the call to risk everything we possess, including our lives, for the most valuable thing of all: new life in Christ.

Natural evil is a permament part of creation. It comes to all, saint and sinner alike, and like everything else in creation, it is the work of God. Sickness, accidents of birth, catastrophes, and death—these are all part of the venture God asks us to take in peopling his world and serving him.

Condensed from How to Explain Hard Luck, *chapter II of* When Trouble Comes *by James E. Sellers (Abingdon, $2). © 1960 by Abingdon Press.*

By **ROY L. SMITH** *Little Lessons in Spiritual Efficiency*

Bargain-Counter Christians

IN THE Book of Acts (13:5-12) there is an interesting tale of an intelligent man who wanted to become something for nothing. His name was Sergius Paulus and he was the chief Roman officer in the government of Salamis, on Cyprus.

In this same city was a magician named Elymas—a renegade Jew, a dealer in mysteries and a get-rich-quick artist who posed as a prophet. Sergius Paulus, the procounsul, was so completely beguiled by Elymas that he had installed the Jew in his own household and was wining and dining him with abundant liberality.

The secret of Elymas' success with the procounsul lay in his claim that he could bend the will of God to his own purposes.

The New Testament record is brief and no attempt is made to list the full repertoire of the magician. The important thing is that he professed to know how to outwit the Almighty. And to Sergius Paulus, this appeared to be a short cut to power. One good trick from the magician and he might find himself seated almost next to the throne in Rome. He would become something for nothing.

The cult of Elymas is still with us—those who assure us that we can have health, wealth, happiness, success, and honors without cost. "You can be what you want to be," they tell us. "You can have anything you want. It is as easy as that. You can learn all about it if you will buy our book or a ticket to our course." And those who want to be something for nothing flock to the gate.

Let it be said once and for all that there is no short cut to magnificence, that there is no secret by which one can outwit the moral order of the universe, that there is no way in which one can be something for nothing, that Christian character is never achieved without great effort.

The true Christian Gospel never offers anything easy except yokes. In strict warning, Jesus assured his disciples that he was sending them out among wolves and called upon them to shoulder crosses.

It is one of the contrasts between modern Christianity and Communism that the Church demands so little of its members and the party demands everything.

It is vastly more difficult to get into the Communist Party than to become a member of a Christian church. That is one of the reasons why the Communists are recruiting members approximately 10 times as rapidly as the Church.

This, then, is a basic rule of life: one cannot become something for nothing. Bargain-counter achievements are no better than the price we pay for them.

Teens Together

By RICHMOND BARBOUR

"I think I've made one of the first steps toward unraveling the mysteries of the Old Testament . . . I'm starting to read it!"

Cartoon by Charles M. Schulz

Q *My girl friend and I went to a coffeehouse. They're the new fad in our town. We sat in a dark, candlelit room and drank coffee. The older people kept talking about the new anti-Christian religion called Zen. What is Zen?—R.P.*

A It is a branch of Buddhism, a fad among beatniks. It denies the existence of the God we believe in. It denies Christ, heaven, the Ten Commandments, and the whole doctrine of our church. We've had such fads before. They don't last long.

Q *I'm 15 and quite short. I like a girl who stands three inches taller than I do. I asked her to go to a dance. She said, "No," because it would embarrass her to dance with a shorty like me. Will I ever grow up? —W.Y.*

A Of course you will. Talk with your father about it. You probably will repeat his growth pattern. Most tall girls are unduly self-conscious. They could have fun going with shorter boys if they'd let themselves do it.

Q *I'm 17. My sister is 16. Every time I have boy friends at the house she monopolizes them. She pinches them, tickles them, laughs, and does everything to attract their attention. She has a better figure than I have. She keeps teasing me about it. What can I do?—E.E.*

A Ask your mother to help you. Probably she could keep your sister busy elsewhere the next few times your boy friends call. She also could insist that the teasing stop.

Q *I like a girl and she likes me. One night a month ago I made a terrible mistake. She told her folks about it. Now her dad says I can never see her again. Is there any way I can prove I'm sorry, and be forgiven? B.B.*

A Don't try to see her now. Instead, concentrate on building a reputation for dependability. After a time, ask to talk with her father. Apologize for what happened. Give him your assurance it won't be repeated. Then be guided by what he says.

Q *I'm a girl, 16. Last year my folks started taking me to their dancing club. I danced a lot with a man in his 30s. I guess he is in love with me now. Last night he said he would divorce his wife if I would marry him. I said no. Now I'm scared. Shall I tell my folks? What can I do when I see him again?—J.V.*

A Try not to see him again. Don't go to the dances. Avoid the places where you're apt to meet him. Tell your parents what happened. If you should meet him, be completely non-committal. Don't even talk with him. He'll catch on.

Q *I'm 13. I called my little brother "the wart." He is short for his age. It made him mad. He started calling me "the blob." That hurt my feelings because I am fat. I socked him. He cried and told Mom. Then she punished me. Can I get even with him without being punished?—B.Y.*

A Don't try. It was a mistake to start things. He is ahead now. Let it rest that way.

Q *My father tells me I have twice as much drill homework as he had in high school. I study until midnight four days a week. Most of my time on weekends goes to studying. I am in honors courses. I want to win a scholarship for college. I need A's. I had to resign from band and MYF. Is all this work really necessary?—R.C.*

A High schools are giving more homework than ever before. Teachers believe it's the best way to teach. I'm almost sorry to report that

esearch indicates you probably could arn just as fast without the heavy omework. In nearly all the scientific ıvestigations, supervised study in class as been found to be much more effi- ent than unsupervised drill at home. ut don't stop doing your assignments. ou need those A's.

Who is going to decide what vocation I'll follow? Should my lks? Or should I? I'm a boy of 14. want to be a newspaper reporter. My ther is a doctor. He says I should be e, too. Mom thinks I should be a wyer. Don't I have a say?—J.B.

Yes, you do. It is your life and you must live it. You may ange your mind many times before u finish school. Consider your rents' wishes; discuss the possibilities ith them. Talk with your school unselor. But the final decision should yours alone.

My folks bought me a '56 car. I'm 16. They say they'll buy new es when the car needs them, but I ust pay for everything else, including surance. Is this fair? If they give me car shouldn't they keep it running? B.M.

The plan is fair. Millions of boys have to buy their own cars and y their own expenses. You're lucky.

I am 19 and engaged to a theological student. He will be ained in June. My parents approve of n, but my grandparents don't. They l me that ministers' wives are unppy. They say we'll never have a ne. I'm worried. Do ministers make od husbands?—L.B.

By every measure that matters, ministers make superior hus- nds. Ministers' wives as a group are ppy and well adjusted. It is true that nisters don't get rich, but neither they starve. They and their families d lasting joy in serving God.

•

. Barbour *writes just for you, teenagers. When you ask his advice, your identity always remains completely confidential. Write to him c/o* Together, *740 N. Rush St., Chicago 11, Ill.*—Eds.

Dr. Nall Answers Questions About

Your Faith and Your Church

Shall I tithe?

It's up to you!

Unlike some churches, The Methodist Church makes no requirements regarding the giving of its members. Church "dues" and pew "rents" are alike abhorrent. With us, giving is not an obligation but a privilege, and a joyful one.

Nonetheless, we have not done too well with this free-wheeling type of giving. (In 1956, we placed 39th among 50 largest churches in the United States with a per-capita giving of a mere $43.82, only $6.19 for benevolences. In 1958, these figures grew to $49.89 and $7.14.) If Methodists generally tithed, there would be no question about the support of any of our churches or institutions at home or abroad.

The tither sets aside a tenth (some of us ought to be "fifthers" or even "halvers") when he receives his income. Tithing puts systematic stewardship in place of spasmodic stewardship. It is within the reach of everyone, no matter how much or how little he has.

Why are we urged to "love our enemies"?

Not, surely, because of them, though they are affected by our good will and our ill will, but because of ourselves. It is our own relationship, and not theirs, that concerned Jesus when he said, "Love your enemies and pray for those who persecute you." (Matthew 5:44, and see also Luke 6:32-33.)

Our good will—not mushy sentimentality—toward the person who opposes us, our concern for his best interests, is such that we go on caring for him even as God does when anyone is cold or hostile to him. So we do good to those who hate us, bless those who curse us, and pray for those who despitefully use us. We want them all to be restored to right relationships with God, just as we expect to maintain right relationships ourselves.

Impossible? Is anything impossible with God?

What is the authority of the Bible?

It needs no authority outside itself. It requires no bishop, or council, or church for backing. In so far as it represents God, it calls for no endorsement. But we worship God and not the Bible, the only purpose of which is to define and describe him. We find God in the Bible, and through it he finds us.

Explaining how the books were first selected, the *Layman's Bible Commentary* says: "It was done first of all by the collective judgment of everyday Christians who discovered that these books found them."

We do not value the Bible in terms of what somebody tells us about it, but through allowing it to tell us about itself—and ourselves. Like great music and great art, it is great because of what it does to us.

The author of books and pamphlets, Dr. T. Otto Nall is well qualified to answer questions on faith and church. He is a graduate of Garrett Biblical Institute and has been active in Methodist journalism since 1922. He now edits the *Christian Advocate*.

Light Unto My Path

Elsie Hartman
Blooming Prairie, Minn.

WEEKLY MEDITATIONS BY MINISTERS
ON INTERNATIONAL SUNDAY SCHOOL LESSONS

MAY 1

"Blessed are the pure in heart, for they shall see God."
—Matthew 5:8

THE LAY SPEAKERS were giving a five-minute speech each Sunday morning during the preparation for the every-member canvass. The morning the father of a four-year-old daughter was to talk, the girl said to him, "Daddy, you can't preach. You aren't a lady." She believed a minister must be a woman. Other children in other churches might say to their mother, "You can't preach. You aren't a man." Children are among those who are pure in heart.

A child said to his mother, "I am glad that the shepherds were clean when they came to see the Christ Child." "Why," asked the mother, "do you think they were clean?" He said, "Because we sing 'While shepherds washed their socks by night.'" Out of the mouths of babes and young children do we learn how they interpret the things they hear. "Blessed are the pure in heart, for they shall see God."

This is National Family Week, and when we look for the pure in heart, we look to the children in the home and church. Our faith must be a childlike faith; we must have the purity that children have. We cannot be "pure in heart" in our own strength. We must accept Christ as our Savior, and by his strength we may be pure. It is the childlike faith that we need. The only way we can be pure in heart is ever to strive to do God's will. In Hebrews 12:14 we read, "Strive . . . for the holiness without which no one will see the Lord." A child has no ulterior motive, therefore it is much easier for him to be pure. But an adult must be childlike in his willingness to do God's will. May we strive to do his will.

Prayer: Almighty God, we thank thee for the purity we find in a child. May we ever strive to keep the Christlike spirit in our hearts and lives so that we may live lives of purity. Amen.

—ELSIE HARTMAN

MAY 8

"Blessed are the peacemakers, for they shall be called sons of God."—Matthew 5:9

YEARS AGO, I faced a class of teen-age history students. My aim was to instill in these youngsters love for their country, impartial attitudes, and understanding of races, nations, and creeds. How glibly they said, "War is caused by land hunger, desire for wealth, and greed." Those young faces so eager for life and so anxious to be about the business of living can never quite fade from my consciousness. The tragedy is that some of the most brilliant gave their lives on the altar of war.

We often hear the phrase, "What price glory?" Do we ever pay the price for peace? It has been nearly 2,000 years since the greatest peacemaker showed us the way. Has mankind ever tried his way? We all know the answer. We know also that no nation can teach others the way to peace so long as there are tensions, turmoil, and strife within its borders. And no person can radiate peace until he has reduced his own inner tensions and conflicts.

If a small pebble is cast into a quiet stream, it starts ever-widening ripples that reach the shore. So does the influence of the peacemaker spread. Evil begets evil and just so surely does peace beget peace.

Deep within our hearts is the desire to become peacemakers and the hope that we may see God.

The way of the peacemaker is the way the Savior walked. It means sacrifice and love as well as understanding and compassion.

Only those who love God and Jesus Christ and who learn the way of peace can qualify.

Let peace begin with you. Begin to attain personal peace and live in harmony, first with God and the with your fellow man.

Prayer: Our Father, help us to fir thy peace within our hearts and us us as instruments of love, that w may help bring thy kingdom neare We ask it in the name of Jesu Christ, our Lord. Amen.

—MRS. WINIFRED M. MASC

MAY 15

"Let your light so shine befo men, that they may see yo good works and give glory your Father who is in heaven
—Matthew 5:16

MURDER, robbery, rape, adul tery, perjury, deceit—a manner of sin seems to dominate th news. Bookstands have been unde condemnation of the decent publi TV programs add to the wrong in fluences of life.

While everyone seems to feel tha something should be done, little ha been accomplished, probably be cause we are becoming accustome to the publicity. No one is accuse of being goody-goody any more. W seldom hear resentful persons refer ring to Christians' holier-than-tho attitudes or too-religious living.

But Jesus said that we are th *light* of the world to the end tha men who know us and see us would glorify God. He commanded hi disciples to let their light shine.

We should not misinterpret light Light is not the result of our con duct. It is a creation of God. Bu that creation can be utilized in many ways. It has become a neces sity to civilized man. We live by the flare of artificial light developed from God's source. But this is no the light of which Jesus spoke. Nor did he specifically mean the light o reason. Man, whether saint or sin ner, has always used his wits to climb the ladder of culture. The light of reason is not confined to Christianity.

But the light which Christ gave to his disciples is confined to be-

Mrs. Winifred M. Mason
Gouverneur, N.Y.

M. Elizabeth King
Cardington, Ohio

Mrs. Mamie D. Newell
Lake Junaluska, N.C.

Mrs. E. U. Robinson
Lebanon, Tenn.

ievers. With the gift came responsi-ility for its maintenance. Chest humping ill sets with grace, so etting our lights shine must be done vith humility. We as His disciples re obligated so to live that God's ght can be re-created in us as the un's light is re-created in an lectric-light bulb.

Good works are a Christian's eacons to God for the world.

rayer: Dear Jesus, through the ght which thou hast given us, may e, as thy disciples in this day of piritual darkness, glow with such ncerity and love for others that ey will see God and learn to love im as we do. Amen.

—M. ELIZABETH KING

AY 22

But the Lord said to Samuel, "Do not look on his appearance, or on the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart."
—I Samuel 16:7

BACK in the days when women were wearing short hair more nd more, someone said, "I am more nterested in what happens on the nside of a woman's head than on ne outside."

The passage in Samuel reminds s that often we are swayed by utward appearances. Samuel, dis-ppointed in Saul's failure, was irected by God to anoint David ing. He was so impressed by the ppearance of Eliab that he was sure e must be the Lord's anointed.

Outward appearances may seem erfect, but underneath can be moral t. Man can hardly judge fairly by y other means than outward ap-earance. God's judgment of us is erfect, for only he sees the heart, ne thoughts, the emotions. His nowledge is not taken from words, utward looks, and actions but from ne hidden motives and attitudes.

God alone knew the contrast between Eliab's fitness for a king and that of David. Our judgment at best is guesswork. The best qualities of life are not always on the surface. Often we set our hearts on things for the sake of appearances, but these are utterly trivial for fellowship with God. Jesus tells us the pure in heart shall see God. The pure heart and vision splendid make it impossible to be content with a life of surface or of show. In exchange for a life bent on appearances there is possible, through the grace of God, a heart so deepened and a world so wonderful that despite pain and failure life takes on new meaning, becomes joyful and full of hope.

The story goes that three musicians were sent away from shore in a boat so the tone of their three musical instruments could be judged. One played a trumpet, one a violin, and one a harp. The tone of the trumpet was lost at a distance of one mile, that of the violin at two, but the harp's was heard at three miles because of its purity. The morally and spiritually clean life reaches farthest out.

Prayer: Create in me a clean heart, O God, and renew a right spirit within me. Let the words of my mouth and the meditations of my heart be acceptable in thy sight. Keep me from hasty judgment of others. Amen.

—MRS. MAMIE D. NEWELL

MAY 29

"But lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."
—Matthew 6:20-21

IN J. B. PHILLIPS' *A Man Called Jesus* [Macmillan, $2.50] the Master concludes the pattern of prayer he gave the disciples thus: "For the Kingdom is yours, the Power is yours, and the Glory is yours for all eternity, Amen."

The Twelve are silent a moment, then Peter, finding the silence unbearable, addresses Jesus, "Well, Master, that sounds simple enough."

Judas scornfully remarks, "Simple? It's nothing of the kind. Can't you see there's a whole new way of living in that, perhaps a whole new power?"

A new power is the requirement for living either in the time of Jesus or in the space age. Each person, early in life, is confronted with the choice between good and bad, between good and better, between good and best. The power to choose is one of God's great gifts to man.

Jesus, in the Sermon on the Mount, challenged his hearers with the power of choice. He challenged them with the choice of the best treasures—not the good, not even the better, but the best—those treasures that could be hoarded in the name of the Lord, in the house of the Lord!

The strange commentary is, those treasures that can be stored in the house of the Lord do not tempt the thief.

Following the depression of the 1930s, the chairman of our official board said to us one Sunday evening, "Do you know Bethlehem Church in Williamson County [Tenn.]? All I have is what I gave to that church. My bank account is gone, my property is gone, but daily I thank God that I am still a part of that church.

"I like to drive out there now and then that I may observe something of the ministry of that church to the community of which it is a part.

"Daily I thank God that I chose to store at least a part of my earthly treasure with him. *That* is all I have."

Prayer: Dear Father, through our Lord Jesus Christ we have thy power to choose our way, our companions, our treasure. We pray that we may use thy power in our choices to the end that thine will be the glory forever. Amen.

—MRS. E. U. ROBINSON

Reading aloud to your youngsters is one of the best ways to help open their eyes to the treasures they will find in books.

BARNABAS

Looks at New Books

AFTER a long winter in the schoolroom, I doubt if many youngsters are consciously including reading in their plans for those long, glorious days of summer vacation. But it's never too early for boys and girls to learn that books can be responsible for some of the greatest of leisure joys. You, as a parent, can help this cause along.

The beginning reader, of course, will take delight in having you read to him. Some of the books in greatest favor with this youngest reading set aren't exactly stimulating reading for adults, but I think you'll enjoy **Mary Ann Hoberman**'s collection of poems HELLO AND GOOD-BY (Little, Brown, $2.50) right along with your small fry.

Then, too, there are picture books, a treat to eye and ear. **Marion Conger**'s WHO HAS SEEN THE WIND? (Abingdon, $2) is a fine way to sharpen a child's perception. It tells the story of a little girl who searches for sight of the wind before she realizes that she has seen it, through its results, each day. And KITTENS, CUBS AND BABIES (Scott, $3) by **Miriam Schlein** teaches a basic lesson in the growth of animals and humans.

The eyes of a petite young lady sparkled when I gave her a copy of FAVORITE FAIRY TALES TOLD IN FRANCE (Little, Brown, $2.75). Your children may prefer FAVORITE FAIRY TALES TOLD IN ENGLAND (Little, Brown, $2.75) or FAVORITE FAIRY TALES TOLD IN GERMANY (Little, Brown, $2.75). All are retold for youngest readers by **Virginia Haviland**, a children's librarian.

There's a golden age when a child finds himself fascinated with the sound and meaning of words. If your youngster is in that magical stage, make the most of it by planting one of these books where he can run across it:

AMERICAN WORDS by **Mitford M. Mathews** (World, $3.95), THE BOOK OF PLACE NAMES by **Eloise Lambert** and **Mario Pei** (Lee & Shepard, $3), WORDS OF SCIENCE AND THE HISTORY BEHIND THEM by **Isaac Asimov** (Houghton Mifflin, $5), or A IS FOR APPLE, AND WHY (Abingdon, $2) in which **Solveig Paulson Russell** tells the story of our alphabet.

Straight, well-researched history, plus generously illustrated material to give young readers a vivid sense of how things were in the past; these are the goals of the American Heritage Junior Library for growing Americans.

The first book in this series is THE STORY OF YANKEE WHALING (Golden Press, $3.50). In writing the narrative, **Irwin Shapiro**, a folklore and historical specialist, checked his work with Edouard A. Stackpole, Curator of the Marine Historical Association of Mystic, Conn., for complete authenticity.

My son and I have been enjoying a book which I believe should be part and parcel of every American chil growing up. It's AMERICA IS BORN: HISTORY FOR PETER (Morrow, $3.95 which **Gerald W. Johnson** wrote f his nine-year-old grandson, Peter. B he wrote it so well that it's practica ageless in its appeal.

It takes up the story when Ferdinan and Isabella finally listen to the pe tions of Columbus and it ends when group of state delegates sit down Philadelphia in 1787 to see how th can strengthen the government of th brand-new nation.

Never in his vivid narrative do the author gloss over the bad par "Part of the story is very fine and oth parts are very bad; but they all belon to it, and if you leave out the b parts you will never understand it all he explains.

Children from nine to 12 will enjo PETS AT THE WHITE HOUSE by disti guished writer **Carl Carmer** (Du ton, $2.95).

It's no longer a surprise when suc top-flight adult writers as Mr. Carm write for youngsters. Random House Legacy series, for example, presen classical myths, nonclassical sagas, an legends and folklore, retold in simpl form by such well-known author

; **John Gunther** (THE GOLDEN LEECE), **Robert Penn Warren** (THE ODS OF MOUNT OLYMPUS), and **rances Winwar** (CUPID, THE GOD F LOVE). All Legacy books are $1.50.

Take a New Englander, descendant f a Revolutionary War general and eeped since boyhood in the lore of at era. Add an imaginative writing ility which carried him on to the thorship of several books and a prize-inning TV documentary. Season with embership in five historical societies. ix well—and you have **Arthur ernon Tourtellot**, a man ideally ualified to try his hand at the latest ay of writing history, the minute-by-inute, you-are-there school.

His latest book is WILLIAM DIA-OND'S DRUM (Doubleday, $5.95), a tailed account of the fighting at Lex-gton and Concord, the opening irmishes of the Revolution. And a od book it is.

The unusual title comes from the ct that a 16-year-old drummer boy, illiam Diamond, beat out the call hich summoned some 40 farmers to ms and set the stage for the "shot ard 'round the world." Mr. Tour-llot's forte takes two main bents: an ility to bring alive the Revolutionary aders who have become musty through utine presentation in the past, and a ack for making events of 200 years o spring to life before the reader's es.

A 30,000-mile trip around the world nt into the preparation of SUMMIT OUNDUP (Longmans, $4.50). **William , Stringer**, Washington bureau chief r *The Christian Science Monitor*, and e paper's chief photographer, Gordon . Converse, went into 25 countries d interviewed 21 leading political ures.

Latin America is entirely overlooked d the critical area of black Africa represented only by Nkrumah of hana, which are major flaws. But herwise, Stringer has done a remark-ly good job on the basis of the brief sits he made and the contacts he had.

On the night of May 10-11, 1941, e London blitz hit its height. Some 0 Luftwaffe bombers dumped over 0 tons of high explosives and fire mbs, and set 2,200 fires, many of hich raged out of control. Now **ichard Collier** takes us through this azing city on an hour-by-hour ac-unt of the prelude, the raid itself, and, iefly, its aftermath. It's all told in HE CITY THAT WOULD NOT DIE utton, $4.50)—and, if you're not ueamish, it's absorbing reading.

Implicit throughout is a warning. his attack was early in the war; in ter years, 1,000 or more bombers lverizing a city in just one phase of

Life in the Country

. . . as you'll learn from these books, may bring joy, contentment, hard work, even despair, but always it's a challenge to man's stewardship of God's earth.

Country Year: a Journal of the Seasons at Possum Trot Farm by ***Leonard Hall*** (*Harper, $3.50*)—a 12-month journal of life, rich, full, and deeply satisfying, as Hall finds it on Possum Trot Farm in the Missouri Ozarks.

The Horse and the Blue Grass Country by ***Bradley Smith*** (*Doubleday, $8.50*)—fact and fable, beautifully illustrated, about the birthplace of the thoroughbred horse.

From My Experience by ***Louis Bromfield*** (*Harper, $4.50*)—a novelist and dedicated conservationist tells of the pleasures and miseries of reclaiming and running an Ohio farm.

Stillmeadow Sampler by ***Gladys Taber*** (*Lippincott, $4.50*)—a woman's diary, full of the beauty of the four seasons in New England and the smell of good country cooking.

The Brannan Plan: Farm Politics and Policy by ***Reo M. Christenson*** (*University of Michigan Press, $5*)—appraisal of a proposal that may return as a 1960 political issue.

The World Around Hampton by ***Archibald Rutledge*** (*Bobbs-Merrill, $4.50*)—hunting, fishing, and wandering in the woods and swamplands of Rutledge's plantation home.

Flat Top Ranch by ***Louis Bromfield*** with ***J. C. Dykes, B. W. Allred,*** and others (*University of Oklahoma Press, $4*)—story of how a productive Texas cattle ranch was created from depleted farm lands.

Seventh in a Series on Hymns to Live By: Praise

For the Beauty of the Earth

SPRING had never seemed more beautiful to the young college teacher as he strolled from his home in Bath, England, past the edge of the city and into the nearby countryside. The first yellow-green leaves were preening themselves on yesterday's bare branches; primroses gave touches of color to the meadow, and crannied places were alive with long-stemmed violets.

As Folliott S. Pierpoint paused on a wooded hilltop, the sheer beauty of the earth surged over him. Imperfectly at first, his thoughts formed themselves into rhyme as he pondered the beauties of nature—gifts of the Almighty.

Returning from his walk refreshed and inspired, Pierpoint began to put his thoughts on paper. One after another, he listed God's blessings: earth, sky, family and friends, the Church, even the sacrificial love of God himself. When he concluded, he had written a poem of eight stanzas. Although he had penned earlier verses and later was to publish a book of poetry, Pierpoint is remembered chiefly because of the hymn he wrote that spring day. You will find it as No. 18 in *The Methodist Hymnal,* the hymn of praise, *For the Beauty of the Earth.*

First published in 1864 in a collection of hymns for use at communion services, *For the Beauty of the Earth* soon gained wide acceptance. Choirs and organists found it particularly suited for use as a processional. Two of Pierpoint's original eight verses have been eliminated in most recently published hymnals, but the hymn still includes no fewer than 24 offerings of thanks for the blessings of God.

The musical setting which American Methodists use to sing Pierpoint's words is the same tune as is sung with William C. Dix's Christmas hymn, *As With Gladness Men of Old* (No. 90). It is an abridgment of a choral which first appeared in a German hymn collection published in Stuttgart in 1838 and now is commonly called "Dix" because of its early association with the Christmas carol.

Composer of the choral was Conrad Kocher (1786-1872) who served 38 years as organist at the Stiftskirche in Stuttgart and gained wide respect for his musical compositions.

Much of the appeal of the "Dix" tune is in its antiphonal "answering" structure. One line completes the other as though in answer to it. As originally written by Kocher, the melody had seven lines, but was shortened to six in adaptation to the *As With Gladness* words.

Like Pierpoint, Kocher was a teacher. At 17, he went to St. Petersburg as a tutor and undertook the study of piano. Later leaving pedagogy in favor of a musical career, he visited Rome for further study and became interested in the works of the 16th-century composer, Giovanni Pierluigi da Palestrina.

Based on his studies of the Italian's compositions, Kocher returned to Germany to open the School of Sacred Song in Stuttgart and to undertake a general reform of church music. As organist at the Stiftskirche, he revised and wrote new tunes for German hymnbooks and is credited with popularizing four-part singing in his homeland.

The influence of this talented German continues to our own day through the beautiful melody he gave us to sing the meaningful words of Pierpoint's hymn.

—DORON K. ANTRIM

a round-the-clock bombardment w not unusual. By that time, of cour the cities were Axis cities. But toda with hydrogen bombs, how could a area—or nation—survive even one su attack?

Collier's technique is to follow fa ilies and individuals through the da hours. As a result, human touch abound—heroism, cowardice, devotio niggardliness. Ironically, some autho ties feel that one more heavy atta would have obliterated London—but that precise moment, Hitler switch his air fleet to the east in preparati for the Russian onslaught. Britain w saved; Germany was lost.

If your taste is starting to tu toward something on the light sid either of these two amusing books ma well satisfy: IT TAKES ONE TO KNO ONE by **Joey Adams** (Putnam, $2.9 and HOW TO TAKE A CHANCE by **Da rell Huff** (Norton, $2.95).

Adams, as most readers know, is comedian of many years' standin with an apparently infinite stock jokes collected from many source Here he shares them with a new a dience, along with techniques used b other laugh-makers in getting the gags across. This is a good book read and pass along, or put on the she for browsing through whenever th corners of your mouth begin to tur down.

Some years back, Huff did a memo ably amusing book on *How to L With Statistics* (Norton, $2.95), show ing the ways in which—as almost an statistician will admit—any given co lection of figures can be used to prov almost any desired conclusion. Now h puts statistical knowledge to work i another wry field, the laws of chanc Nothing to take too seriously, but goo for more smiles than the title woul indicate.

IN ADVENTURES IN FAITH (Denison $3.50) **Marcus Bach** brings together series of personal experiences to prov that faith is a highly workable facto in modern life. His examples, however put too much stress on material gai for my taste. And, coming at you on after the other, they smack of the hard sell techniques of poor advertising. Dr Bach has done much better in earlie books.

A useful, far-ranging life is unf folded in **Daniel A. Poling**'s auto biography, MINE EYES HAVE SEEN (McGraw-Hill, $5.00). Dr. Poling is nationally known as a minister, teacher columnist, and author. Here the reade will share his Oregon boyhood an meet four generations of Polings (there've been 20 ministers among them). He will also get the firsthand story of Dr. Poling's experiences as a

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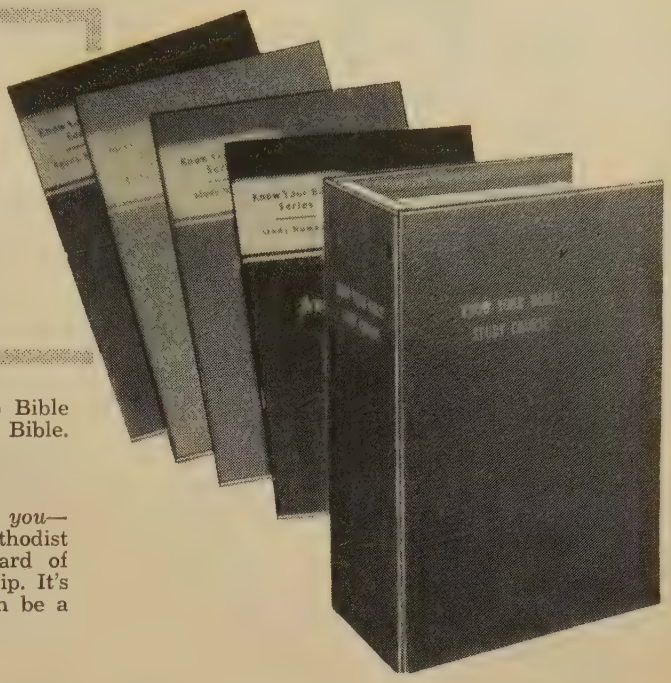

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World War I chaplain, as a candidate for mayor of Philadelphia and governor of Ohio, and as a friend of many world leaders.

The book reflects the attitudes of a man who can perhaps best be described as a middle-grounder in politics, social philosophy, and theology. Dr. Poling is outspoken in his views, but he is tolerant toward those who disagree. The result is a refreshing book.

One of the books that swayed the course of history was the great *French Encyclopedia* edited by **Denis Diderot**. Representing the thinking of the finest minds of 18th-century France, including Voltaire and Rousseau, it was a major influence in bringing about the French Revolution.

The *Encyclopedia,* one of the biggest book-production enterprises of all time, took 25 years to complete. The last 10 volumes were banned, but the royal censors had to look the other way as the books were turned out in Paris under a fictitious Swiss imprint. If the vast clandestine enterprise had not been allowed to go on, hundreds of printers, engravers, papermakers, and binders would have been thrown out of work.

Today, one of the *Encyclopedia*'s greatest values lies in the remarkable record it supplies of daily life 200 years ago. There is probably no other contemporary record of the age that compares to its engravings in this respect. Accordingly, an American firm, Dover publications, now is engaged in a five-year project to reprint the *Encyclopedia*'s thousands of engravings. Two large volumes covering manufacturing and the technical arts already have appeared—A Diderot Pictorial Encyclopedia of Trades and Industry: Manufacturing and the Technical Arts in Plates Selected from "L'Encyclopedie, ou Dictionnaire Raisonne des Sciences, des Arts et des Metiers" of Denis Diderot (Dover, $18.50).

I found these volumes fascinating. I suggest you look at them next time you go to the library.

The Gnostic *Gospel According to Thomas* found in Upper Egypt five years ago [April, 1960, page 50] is beginning to provoke arguments among scholars now that it has reached publication.

Among the first views to appear is The Secret Sayings of Jesus by **Robert M. Grant** and **David Noel Freedman** (Doubleday, $3.50). Dr. Grant and Dr. Freedman maintain that the Gospel of Thomas "testifies not to what Jesus said but to what men wished he had said."

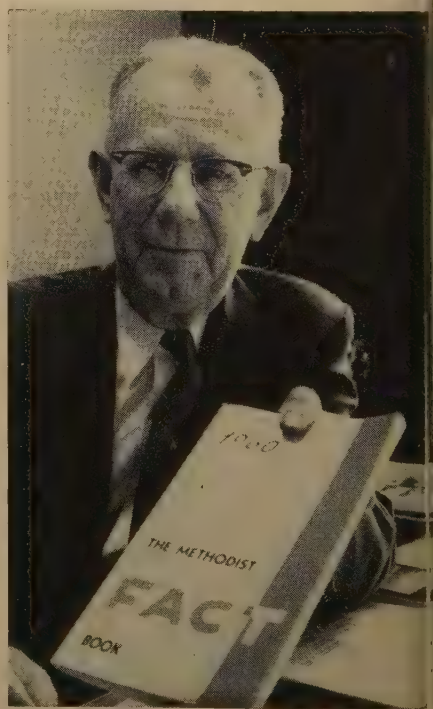
They point out that Gnosticism, a modern term, is used to cover a variety of sects which arose late in the first century and spread out from Syria and Egypt. Gnostics believed that there was a redeemer from heaven, but not a believed Jesus was that redeemer. Counter to orthodox Christianity, the Gnostics who believed in Christ often claimed they were the only ones who understood, through revelation, what Jesus had really meant.

A new atlas has taken its place near our family Bible and it's proving its worth whenever one of us has to look up a location in preparation for a Sunday-school lesson or an MYF talk. It's Rand McNally's new compact and authoritative Historical Atlas of the Holy Land edited by **Emil G. Kroelling** (Rand McNally, paper $1.95, cloth $2.95).

The journeys of Paul, the travels of Jesus, the wanderings of Abraham are easy to trace on its maps. So is the impact which ancient civilizations had on the land from the dawn of history to the time of Paul. And seven pages of tables place important biblical events and personalities in their proper time relationships in history.

If Methodists were to stand, hand in hand, they would form a line 9,178 miles long. And if they formed a circle it could girdle the U.S. from Portland, Maine, around through Miami, New Orleans, San Francisco, and Portland, Oreg., back to Maine—with about 6,000 left over to stand in the center.

All this I found in The Methodist Fact Book (Abingdon, $1.25) edited



Albert C. Hoover: he has all the facts.

by **Albert C. Hoover**, director of the statistical office of The Methodist Church's World Service Council. Known as the General Conference edi-

NEW BOOKS by Methodist Authors

The Providence of God

Georgia Harkness. Among many Christians there remains a sense of disquietude concerning the efficacy of prayer, the possibility of miracle, and the reality of God's providential guidance. The author seeks to dispel these points of uneasiness for the Christian by presenting reasons for her staunch belief in divine providence. **$3.50**

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Austin C. Lovelace and William C. Rice. This study provides a practical understanding of the use of music in all phases of church life. All who have offered their musical talents to the church will find here sympathetic guidance for improved use of those talents. Indexed. **$4**

Let Us Break Bread Together

Fred D. Gealy. Seventy-two brief communion meditations arranged chronologically according to special observances during the Church Year. Each meditation begins with scripture and closes with prayer, linking the traditional concepts of first century Christianity with the patterns of thought in the twentieth century. A useful index of scripture is included. **$2.50**

What Shall We Say About Alcohol?

Caradine R. Hooton. Written especially for the teacher, minister, discussion leader, and all who are concerned with the very real problem of drinking, these chapters outline the basic information which every speaker needs in preparing effective talks and sermons. This positive approach to the problem of alcohol emphasizes the importance of the Christian life. **$2**

And Jesus Said...

Hoover Rupert. The author examines the informal conversations of Jesus to find answers to the problems of people in this modern world. He discusses Jesus' answer to the situations people face in life and shows the relevance of these solutions to the problems of moderns. Persons in every walk of life who read these 12 chapters will see what Jesus has to say about their own difficulties and how he answers their questions. Some of the chapters are: *To His Parents*—ABOUT GOD; *To Zaccheus*—ABOUT COMPARATIVE VALUES; *To The Rich Young Ruler*—ABOUT LIFE'S DECISIVE CHOICE; *To Pilate*—ABOUT ROYALTY AND TRUTH; and others. **$2.50**

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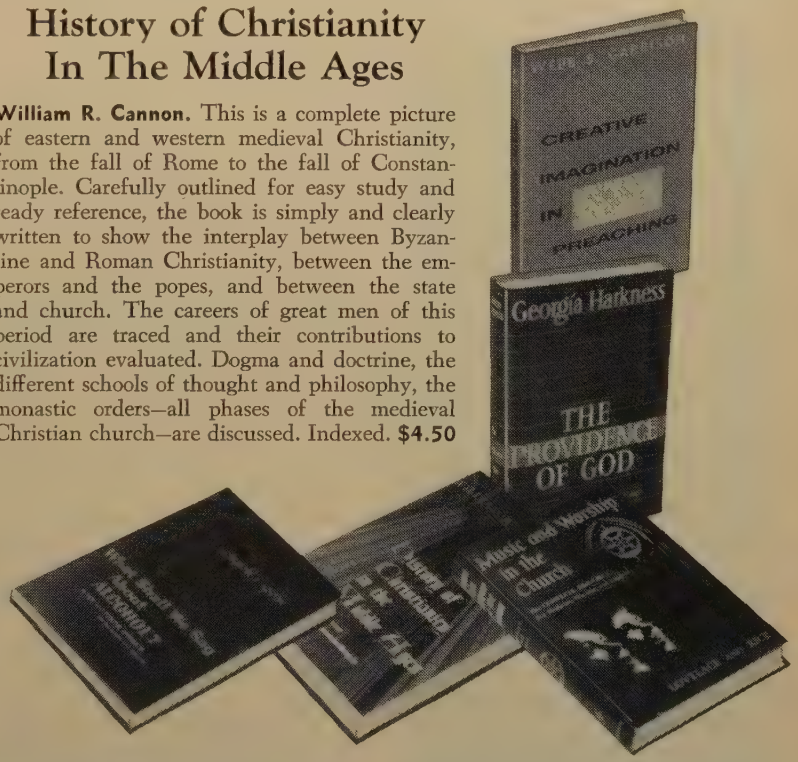

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Publisher of THE INTERPRETER'S BIBLE

tion, this book contains a wealth of facts and figures on the church's growth since Methodist unification 20 years ago.

An especially interesting section forecasts how the church will have developed in another 20 years. It predicts that by 1980 there may be 12.9 million Methodists.

On an April night in 1958 a B-47 took off from Dyess Air Force Base in Texas on a routine training flight. In addition to the three-man crew, the plane carried an observer, Maj. Joe Maxwell.

The flight stopped being routine when fire suddenly threatened. Most of a B-47 is given over to fuel tanks; fire is nearly always fatal. The pilot gave the order to bail out, and he and the navigator made it. But the ejection cartridge designed to catapult copilot Lieut. James Obenauf out of the plane misfired. And as he prepared to bail out of the escape hatch, he saw Maxwell lying unconscious, his oxygen mask beside him.

This was Obenauf's moment of decision. The plane could blow up any minute. Or it might hold out long enough for him to land. The stakes were Obenauf's own life, and the futures of his wife, small son, and unborn second child. Obenauf turned back to the controls and, with heroic effort, won his gamble.

For what he did, he was awarded the Air Force's highest peacetime decoration, the Distinguished Flying Cross, and was made commander of a jet bomber—at the age of 23. He is one of the youngest men to hold this rank in SAC.

Elizabeth Land tells the story in breath-taking fashion in TWENTY SECONDS TO LIVE (Dutton, $3.25). It's more exciting than any TV action show.

When **Franz M. Joseph**, international lawyer and foundation chairman, conceived AS OTHERS SEE US (Princeton University Press, $6), he went to 20 educators, writers, and statesmen from as many countries and asked them for their frank opinions of the U.S.

Impressions range from outspoken admiration through more than one hint that we are money-mad and materialistic to the caustic suggestion that our exported movies usually have a deplorable influence. Most of them give us a demerit for our segregation policies.

Amanda Labarca H. of Chile, who later lived in the U.S., comments on her "generous, idealistic, and liberal teachers" at Methodist Santiago College. In later observations among New Englanders she saw their "livin Christianity" more interwoven int daily life than in South America.

A Uruguayan writer sees the U.S culture as harsh, money-dominate materialism. An Egyptian likes ou warmth and hospitality, and calls u "knowledge-thirsty." And so it goe as Yugoslavs, Turks, Indonesians, Sout Africans, and others speak their mind

This is a fascinating book.

"Men are not natural atheists; the argue themselves into atheism," di tinguished British Methodist **W. E Sangster** says in QUESTIONS PEOPL ASK ABOUT RELIGION (Abingdo $2.25).

It's a book in which Dr. Sangste gives down-to-earth replies to the ques tions he has been most constantly calle upon to discuss as minister of West minster Central Hall in the heart o London and as general secretary o the Home Mission Department of th Methodist Church of Great Britain Whatever questions you have you wil probably find that they are among thos he answers.

You may remember the author from his *The Battle in Your Mind* (To GETHER, January, 1958, page 10).

—BARNABA

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Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

I REMEMBERED a scene in *Robinson Crusoe* which I wanted to use in a sermon, so I picked up an edition published by Dodd, Mead and containing interesting illustrations. I found myself so intrigued with this old novel by Daniel Defoe that I read it through again. It makes much of our modern fiction look like the cheap and shoddy stuff it is. Perhaps *Robinson Crusoe* also makes it difficult for me to wax enthusiastic this month about what I have been reading.

THE NIGHT COMETH, by Eugene O'Donnell *(Duell, Sloan & Pearce, $4.50).*

I picked this one up because I saw it was about South Africa, one of the crucial spots in our modern world. I was there about a year ago and if there is a place that has all the elements of drama, tragedy, and despair, it is South Africa.

Unfortunately, this book turns into a study of a sex-mad colored doctor who has a deep-seated resentment against the situation. It could have been a book of great importance, but it turned out second-rate. It falls in the same category as the brother who solves every discussion of integration by asking, "Would you want your daughter to marry a Negro?" This is not quite the point and is nearly always a red herring to the main issue.

THE LINCOLN LORDS, by Cameron Hawley *(Little, Brown, $5).*

It is to the world of big business and corporation leadership that we are introduced by this book. The central character, Lincoln Lord, has been president of some large corporations and his salary runs around $50,000 to $60,000 a year, yet his wife is in many ways the outstanding person in the book. The story has to do with his being out of a job and then taking over the presidency of a small canning company. Lord is an interesting and able man, although he has moved from job to job with too great frequency. He seems to have preferred to make a change rather than solve the problems which face him. In this, he is much like a large number of our preachers.

I like the way the author shows us a man who succeeds because he knows how to use other people. Yet at the same time, one comes to the conclusion that Lincoln Lord has something outstanding in his own personality. He knows how to bring a certain element into the situation which makes an organization effective.

The book holds your attention because it has hanging over it an atmosphere of coming doom. It ends with Lincoln Lord deciding to do his duty and stay with his job.

It is the end which, to me, is almost completely phony. All the way through, the book has some touch of realism until, in the last few pages, it turns into a soap opera with the moral announced in neon lights. This is a shame. Read the book, but leave out the last chapter.

THE SHORT END OF THE STICK, AND OTHER STORIES, by Irving Shulman *(Doubleday, $3.95).*

This is a collection of short stories by an able writer. I have read some of his longer novels and I was interested to see what he would do with shorter yarns. The answer is that sometimes he does pretty well and sometimes not. A number of the stories have interesting characters and reveal some exciting situations; some of them seem trivial and inconsequential.

Have you noticed that short stories so often assume that they exist merely to create a mood or give an impression about some minor incident? It takes a certain amount of art to do this and there is always a pleasure in seeing a job well done. I often feel, however, that unless a reader can see implications beyond the actual situation and have a sense of issues that are of much more than passing significance, the short story has failed.

Shulman rings the bell at times, but not in every story.

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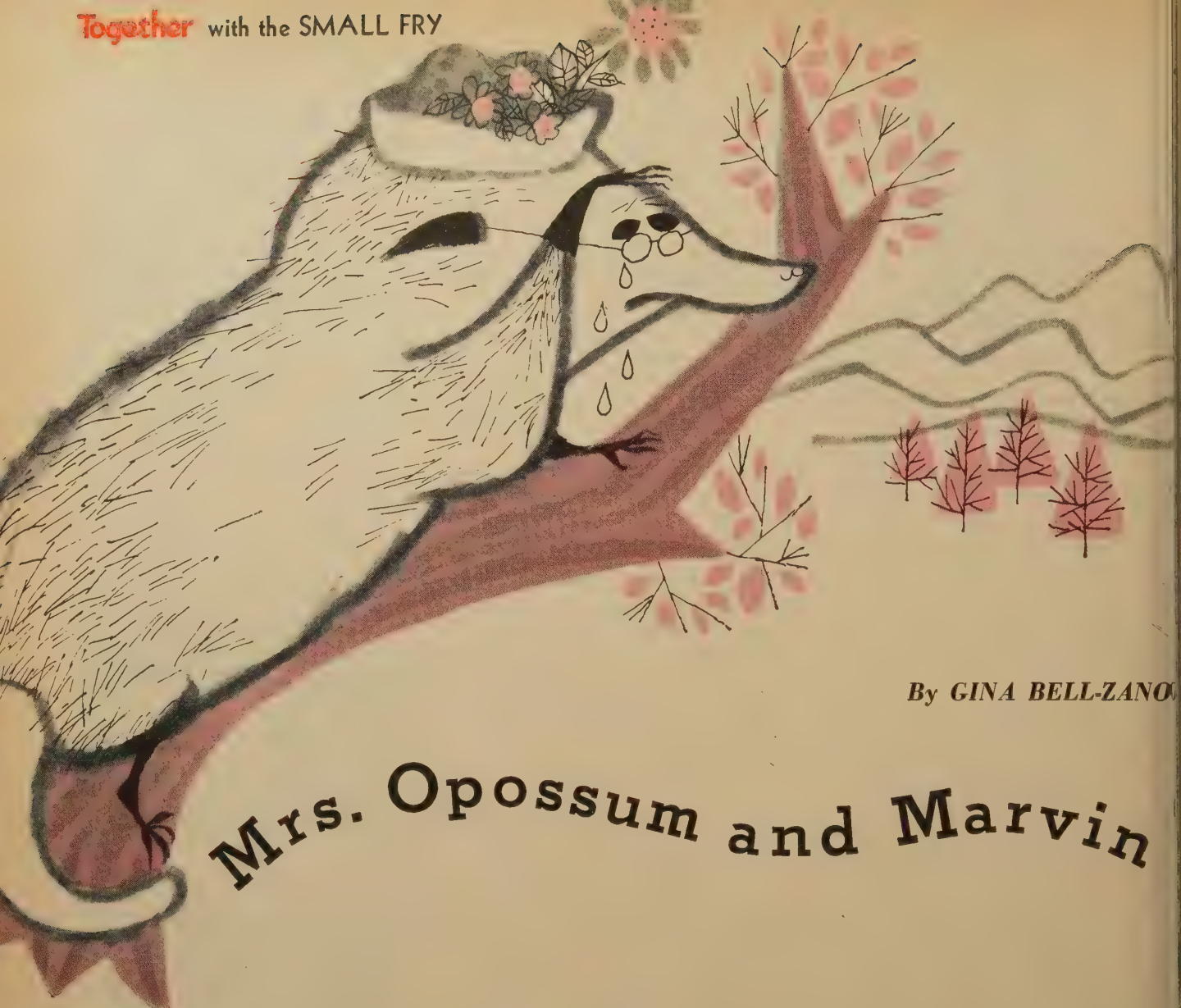

By GINA BELL-ZANO

Mrs. Opossum and Marvin

ONE bright spring afternoon Mrs. Opossum was working around her house. She was very busy. There was always so much to do: dinner to cook, the house to clean, and little Marvin, her baby, to take care of. Sometimes, what with all these things to watch, she became quite confused.

Suddenly she stopped her dusting. The house was very quiet. She couldn't hear Marvin playing anywhere. She remembered telling Marvin not to go outside without telling her first. That naughty little possum! Where could he have gone?

She took off her apron. She had to find Marvin. He was such a little possum. She ran out of her house in a great hurry. Then she ran back into it.

She had forgotten her eyeglasses, and Mrs. Opossum couldn't see far without them.

She found her glasses and ran out of the house once more in a great hurry. Then she ran back in. She had forgotten her umbrella. But when she found her umbrella, she suddenly remembered that it wasn't raining. So she put away the umbrella and ran out of her house again. She ran up the road to her neighbor's house.

Her nearest neighbor was Mrs. Goose. Mrs. Opossum called to her, "Mrs. Goose, oh Mrs. Goose! My Marvin is lost. Have you seen him?"

"Marvin? Marvin who?" asked Mrs. Goose.

"My baby," said Mrs. Opossum. "Surely you know my Marvin."

"Oh yes—Marvin," said Mrs. Goose. She stood there thinking very slowly. Then she said, "No, I haven't seen Marvin."

"Oh dear me," said Mrs. Opossum. She ran to the house of Mrs. Squirrel.

"Oh Mrs. Squirrel," called Mrs. Opossum, all out of breath from hurrying. "Have you seen

For All Mothers and Fathers

Thank you, dear God, for all mothers and fathers who love, and take care of, and sometimes worry about children like me. And thank you, too, for all the other grownups who help children who do not have mothers or fathers. Please help children like me, dear God, to show our mothers and fathers and other helpful grownups that we love them, too. In Jesus' name I pray. Amen.

y little Marvin? He's lost." Mrs. Squirrel said, "No, I aven't seen Marvin. But I remember last week I thought my ttle Susie was lost, and I oked and I looked. And she asn't lost at all—just playing t in the yard. Did you look in our yard?"

"No, I forgot," said Mrs. possum. "I'll look there right way. Oh dear me." Then she rried back to her house. She oked all over the yard, but arvin was not there.

Mrs. Chipmunk passed by on r way to the store. "Whatever wrong, Mrs. Opossum?" she ked. "You look so terribly orried."

"Oh dear me, oh dear me," id Mrs. Opossum. "My little arvin is lost. Maybe you have en him?"

"No, I haven't," said Mrs. hipmunk, "but don't worry. e'll come home. My little harlie always comes home."

"But my little Marvin is littler an your little Charlie," said rs. Opossum.

"Well, don't worry," said rs. Chipmunk. "He'll come me." And she went on her ay.

Mrs. Opossum went into her use. She sat down on a chair. e couldn't think of any other ace to look for Marvin. What uld Mr. Opossum say when came home and found Marvin ne? She began to cry.

Suddenly she heard a voice y, "Why are you crying, ommy?" And there was little arvin, sticking his head out of s mother's pouch.

"Marvin!" screamed Mrs. possum. "Where have you en?"

"Right here in your pouch cket where you put me for my ternoon nap," said Marvin in rprise. "I just woke up. I ven't been anywhere."

He climbed out of her pocket d sat down. He looked at his other. "Don't you remember, ommy?" he asked. "You put e in your pocket."

"So I did," said Mrs. Opos- m. "So I did." And then she cked him up and gave him a rge kiss just because she was happy to see him.

Special Awards for Special People

WHO'S the best mother in the world? Who's the best daddy? Probably your very own—so why not surprise them by giving them special awards they can wear all day long? You might want to make the awards now and save them for Mother's Day (May 8) and Father's Day (June 19). But if you just can't wait, give the awards to your mother and father right away and they'll really be surprised.

To make each award, you'll need one cupcake paper. With your scissors, trim the edge of each paper until it is only about ¼ inch high (see drawing A). Then paste the cupcake paper on a blue ribbon or a piece of construction paper cut to look like a ribbon (drawing B). Now cut out the paper circles printed below (drawing C) and paste one on the bottom of each cupcake paper. And that's all there is to it—except for pinning the awards on Mom's apron and Daddy's shirt.

You can make special awards for other special people, too—maybe your grandma and grandpa or your teacher. Just cut a circle out of paper, write a message on it, and paste it on a cupcake-paper award.

Display cases like this, used by advanced collectors, hold dozens of small insects mounted on pins. On the left are three rows of beetles; beneath them, five true "bugs." Among the others: a praying mantis, a grasshopper, locusts, wasps, flies, and, of course, butterflies.

Hobby Alley

Our Six-Legged Friends

By DUANE VALENTRY

SCIENCE-FICTION writers to the contrary, it's hardly likely that insects ever will take over the world. Fossils millions of years old show that many species had developed then into forms which survive virtually unchanged today. There's little danger that such creatures can be transformed overnight into monsters which will overrun the world.

Nevertheless, there is no doubt that king-sized insects would be tough enemies. The hard-shelled beetle, for instance, is probably the strongest living creature; experts say that a 160-pound man with a beetle's strength could carry 70 tons on his back. A man-sized ant could drag a 100-ton chunk of food. Other insects regularly use their own awesome weapons—pincers, drills, hammers, rakes, gas, poison, and swords—in their unending quest for food.

Tiny as they are, insect enemies probably have killed more humans and caused more destruction than all our wars combined. Yet entomologists—scientists who study insects—say that only 1 or 2 per cent of all known species are harmful to man, his crops, or his animals. Many, if not most, species are actually beneficial.

Without insects, for instance, our world would be radically changed. Flowers and fruits would die if n pollinated by bees and butterfli honey, beeswax, silk, varnish, and otl important products would be u known; without insect meals, ma songbirds and fresh-water fish wou starve. And without the lowly fr fly for experiments, we probably wou still be in the dark about natural la governing heredity. Clearly, the s legged creatures are vital for life as know it.

No wonder, then, that insects ha long fascinated nature lovers. Ins study is an ideal hobby. It requires lit preparation, equipment, money, tim space, or travel. Beginners need mos an inquiring mind, a sense of adv ture, and an accessible patch of grou a pond, a tree, or a bush.

To date, some 800,000 insect spec have been identified, and the list growing by several thousand ev year. Some entomologists believe t figure represents less than half of living species. And with perhaps million insects in the air over a squa mile of meadow, plus at least a doz times that many in the soil itself, t hobbyist's biggest problem is decidi which to study and collect. As a famo naturalist pointed out years ago, would take over 60 years, memorizi 25 new names a day, to learn even t species then known. The same m once asked a university professor question about bumblebees and w told:

"My dear fellow, I don't know bumblebee from a horse chestnut. M field is butterflies."

That accents one of the main attra tions of insect study. Of the ma species known, only a few have be studied carefully. That leaves the do wide open for important finds amateurs who, according to one es mate, have discovered about 80 p cent of identified insects. One famo entomologist has stated that he "cou take almost any insect and, by stud ing it, discover something nobo knew before. . . Even among the co monest six-legged creatures of the ba yard, we know the life story of hard more than one in 20."

Your own yard is likely to conta several hundred different kinds of i sects. The late Dr. Frank E. Lut curator of entomology at New Yor

ty's American Museum of Natural story, found more than 1,000 species his, and estimated that at least 15,- 0 species lived within 50 miles of nhattan. That same figure—15,000 lso has been cited as the minimum mber of species to be found in nearly y state.

Whatever the number, these tiny atures live truly unique lives. For mple:

- Tropical termite queens may moth- 10 million children in a few years.
- Doddlebugs, or ant lions, always lk backward.
- Some small beetles could live hap- y on mustard plaster and cayenne per.
- Fragile monarch butterflies mi- te up to 2,000 miles, then return to ir precise starting point.
- Adult Mayflies live only a few rs, and neither eat nor drink.
- Several insects, including the com- n housefly, can taste through their t.
- Ant queens fly but once, and often e off their wings when they land.

By far the most interesting, most horities say, are the social insects ich live and work together in order- communities. They include honey- s, ants, and papermaking wasps h as hornets and yellow jackets—all ntifically classified as *Hymenoptera* embrane wings)—plus termites, ich make up another insect order led *Isoptera* (equal wings). More n 30 of these orders are used by scientists to classify the known species.

Of all social insects, ants are the easiest to observe. They go to war, often marching in columns and attacking in unison; they are known to keep aphids (plant lice) as "cattle," which give honeydew when stroked; some ants even keep tiny beetles as pets and carry them piggyback, probably because the beetles give off a perfume the ants enjoy. Harvester ants in dry areas of the West store seeds underground after removing the chaff and nipping off buds to prevent growth. If the seeds get wet, the ants carry them to the surface, dry them in the sun, and store them underground again. This keeps the seeds from rotting or germinating. What a splendid example of God-given instinct!

Bees and hornets do amazing things, too. To find their way home after long flight, they use celestial navigation—choosing a proper route by the position of the sun. Both cool their hives by beating their wings; if bees didn't, their wax homes might melt. In summer heat, bald-faced hornets sometimes fly to water, carry it in their mouths, and squirt it on the outside of the hive, where it cools by evaporation.

On cold days, bees warm up a hive's egg chambers by crowding around them and moving to generate body heat. Equally unusual, bees from any given hive frequently collect nectar from just one type flower at a time. When a worker finds a nectar-rich flower in blossom, he flies home and does a dance which, experts believe, gives other bees travel instructions.

Spring is the bonanza season for insect hobbyists, especially those who specialize in the popular category of butterflies and moths. In most parts of the U.S., cocoons are hatching from March until June. May is an especially exciting month because some of the largest and most beautiful moths may hatch and fly in broad daylight. Their cocoons—and those of butterflies, too—can easily be moved indoors to gauze-topped bottles or cages where hobbyists can watch beautiful, wet-winged adults emerge.

Insects captured and raised to maturity are likely to be perfect specimens for a collection—and building a collection is usually the focal point of a hobbyist's activity. It is a fine family project, too, because it fosters deeper appreciation of nature's wonders and because sharing new discoveries gives a special joy. If anyone ribs you about chasing butterflies, remind him that the star of a leading football team kept in top condition all summer by chasing specimens for his collection.

At the start, you'll need only simple equipment. Author-naturalist Edwin Way Teale recommends a butterfly net, a killing bottle, tweezers, a jackknife, some jars, tins, and small boxes, a notebook, a magnifying glass, and Dr. Lutz' *The Fieldbook of Insects* [Third Edition, G. P. Putnam's Sons, $3.49].

Most expensive of these items is *The Fieldbook*, a pocket-sized guide for beginners and advanced collectors alike. The magnifying glass, for viewing tiny insects, can be of the dime-store variety; you can make your own net or buy one for about $1. A killing jar is simply a wide-mouthed bottle into which has been placed a chemical such as carbon tetrachloride or ethyl acetate. Fumes painlessly and quickly kill captured insects without damaging them. If you're a beginner, don't use cyanide as a killing agent as some advanced collectors do; it's a lethal poison. As for the notebook, use it to record where, when, and under what conditions you catch each specimen.

One of the toughest hurdles facing a novice entomologist is learning how to prepare and mount specimens properly. Once mastered, the process is not at all hard. But there are certain rules —standard procedures—that should be

ry Labahn, who at nine can rattle off insects' scientific names, nds his spare hours with the collection shown on the opposite page. ise specimen here is a polyphemus *moth, a furry night creature.*

Name Your Hobby

AFRICAN ARTIFACTS: Aliu Giwa, 24 Shitta St., Lagos, Nigeria.

CAMPING: Mrs. Keith Chatterton, Milan, Ill.

CHESS BY MAIL: Winston D. Crabb, 432 Miles Ave., Billings, Mont.

CHRISTMAS SEALS: Mrs. Jesse H. Stage, RR 1, Box 552, Battle Creek, Mich.

CHURCH BULLETINS: Mrs. Ann Brooks, 105 Hood St., Albertville, Ala.; Vera Noel, 1677 Charles St., Portsmouth, Ohio; Shirley Gernhardt, RD Box 147, Pittstown, N.J.; Floyd J. Cowie, RR 2, Sandusky, Ohio; Mrs. John H. Ruhl, 144 Eastwood St., Geneva, Ohio; Nancy Joy Fleck, Marwood, Pa.

CHURCH NEWSPAPERS: Mrs. James F. Moody, 25 Warner Rd., Hampton, Va.

COINS: J. Q. Delap, Jr., Box 366, Zionsville, Ind.

ENTERING CONTESTS: Mrs. Wayne Thayer, RFD 1, Byron, N.Y.

FLOWER ARRANGING: Mrs. Kenneth V. Smith, Sr., Tory Hill, Phillips, Maine.

GENEALOGY: Donald E. Shoup, Burr Oak, Kans. (Shaub, Schaub, Schaup, Shaup, Shoup, Wise, Riehle); T. Edward Young, Box 981, Huntington, W. Va. (Young, Seward); Sadie C. Wence, 812 S. 17th St., Terre Haute, Ind. (Crow, Hardin, Lane); Ross C. Durst, 1995 Germaine St., Cuyahoga Falls, Ohio (Durst, Darst, Compton, Daniels); Rev. Grant N. Carlson, Box 73, Cleveland, N. Dak. (Curtis, Spencer, Sisson, Finch, Smith, Scoffield, Pierce).

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INDIAN RELICS: Mr. & Mrs. J. H. Eckersley, 904 E. 16th St., Greeley, Colo. (especially arrowheads); J. Q. Delap, Jr., Box 366, Zionsville, Ind.

JEWELRY: Mr. & Mrs. J. H. Eckersley, 904 E. 16th St., Greeley, Colo. (making it of rocks, minerals).

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PICTURES: Mrs. Hunter L. Heslep, Fairfield, Va. (religious).

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POULTRY RAISING: Mrs. Kathleen Arlint, 4917 Skiles, Kansas City, Mo. (breeding and exhibiting, especially Bantams).

SALT DIPS: Mrs. Jesse H. Stage, RR 1, Box 552, Battle Creek, Mich. (antique).

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TAPE RECORDING: James M. Turner, 9 Brooklyn Ave., Dalton, Huddersfield, Yorkshire, England (twin-track, 3¾ ips only); Bill Holton, Jr., 104 Garden Ct., Springfield, Ky.

PEN PALS (open only to age 18): Carol Cheh (11), RD 1, Box 121, Hiram, Ohio; Roberta Sherrill (15), 915 McLaughlin St., Statesville, N.C.; Gordie Plummer (10), 6856 Portland Ave., Tacoma 4, Wash.; Beverly Lopour (12), R. 2, Gregory, S. Dak.; Pamela Walker (9), Alpena, S. Dak.; Marilyn Mosier (14), 1928 Bartlett Rd., RD 1, Harbor Creek, Pa.; Diane Rounsaville (14), RD 2, Pittstown, N.J.

Alex Asiodu, Jr. (16), 45 Baddeley Ave., Yaba, Lagos, Nigeria, British West Africa; Drusilla Hammell (11), 218 Cedar Ave., Pitman, N.J.; Mr. Rae-Won Su (15), 80-45, 4 Tong 7 Ban, Shin dang-dong, Sung dong-Ku, Seoul, Korea; Mr. Keung-Rock Chai (16), 80-82, Shin dang-dong, Sung dong-Ku, Seoul, Korea; Betty Peyser (10), 212 Potomac Ave., Hanover, Pa.; Cheryl Ballard (14), 107 Appleton Dr., Marietta, Ga.; Nick Kyser (13), RR 2, Shepherd, Mich.; Charlyn Herrick (16), Ainsworth, Nebr.; Vicki Kjelstrup (15), 314 5th Ave., S., Glasgow, Mont.; Darlene (14) and Cleopus (16) Morgan, Haskinston, Ky.

Harmon (6) and Raymond (9) Ranney, Box 1, Alberton, Mont.; Joy Lefler (11), 1324 W. Beddell St., Fort Worth 15, Tex.; Margaret (9) and Cynthia (12) Glenn, 610 Main St., Wray, Colo.; Donna Mills (12), Box H, Farwell, Tex.; Linda Kress (13), R. 1, Washington, W. Va.; Ellen Bohs (16), R. 1, Knob Lick, Mo.; Suraju Rahaman (14), 18 Ilelogo St., New Lagos, Nigeria, British West Africa; Sarah Byler (16), RD 1, Cochranton, Pa.; Barbara Young (12), RD 3, Box 96, Sewickley, Pa.; Karen Somar (11), RD 3, Sewickley, Pa.

From Baden, Pa.: Linda DeCanio (13), 624 Virginia Ave.; Shirley Krupski (13), RD 1; Mary Ann Klein (12), 712 Schiller St.; Anne Welsh (12), 14 Anthony Wayne Terrace; Peggy Crawford (12), 92 Timber Ridge Dr., RD 1; Shirley Belkowski (12), RD 1.

Sharon Louise Smith (9), 320 SE Queenstown, Bartlesville, Okla.; Mary Potter (14), 621 E. Oakwood, Bucyrus, Ohio; Janice (8) and Eileen (12) Hughes, RD 1, Holland Patent, N.Y.; Sandy Jones (10), 308 N. Broadway, Jim Thorpe, Pa.; Jim (8) and John (11) Trail, R. 4, McCook, Nebr.; Jonathan Holmes (11), 115 Hartshorn St., Alliance, Ohio; Miriam Misenhimer (16), 4530 SE Taylor St., Portland 15, Oreg.; Carol Lenington (17), 1715 SE 56th Ave., Portland, Oreg.; Libby Schlessman (12), 841 E. 16th St., Casper, Wyo.; Anita Crump (13), 1540 S. Jefferson, Casper, Wyo.; Jim Parsons (17), 631 Miller St., Winston-Salem, N.C.

Girls from Calasiao, Pangasinan, Philippines: Emelinda L. Orlino (12); Mardee Jane L. Solis (14); Estrelita L. Orlino (14); Adoracion Jutie Solis (14); Petra B. Corpuz (16); Edna L. Orlino (17); Zeniada L. Solis (18); Erlinda T. Sison (18).

learned and followed from the be
ning. Again, nearly any good in
guide written for hobbyists will su
the essential information.

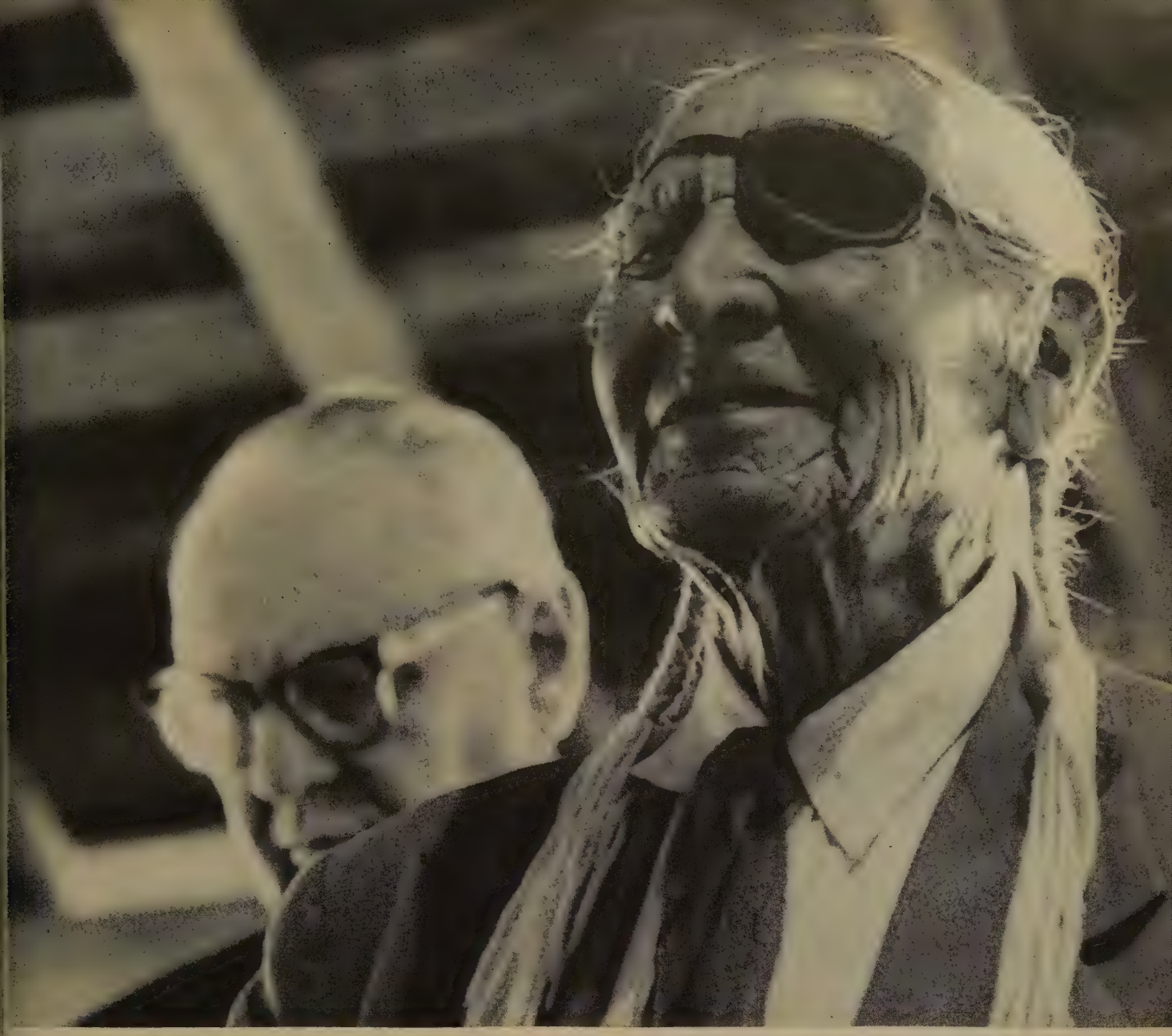
You'll learn, for instance, that l
winged insects such as butterflies
moths should be dried out with t
wings pinned flat before being pin
in a display case. You'll read al
special techniques often necessary
prepare larvae and pupae for mount
And you'll find that there is a cer
spot on the body of most insects wh
a mounting pin should be inserted
best results.

These recommended procedures,
assorted tricks and short cuts, can
learned easily and quickly by asso
ing with more advanced insect hob
ists. If there is an organized grou
your area, by all means join it. S
organizations as the Boy Scouts
4-H clubs also have fine nature-st
programs with guidebooks written
beginners.

For those who must learn on th
own, Lutz' *Fieldbook* is usually ci
as the best general guide for ins
hobbyists. Another, written especi
for younger readers, is Teale's
Junior Book of Insects [Dutton, $3.
It has information on such projects
building an ant house, keeping
insect zoo, and collecting with a ca
era, plus a valuable bibliograp
Among the dozens of other good sou
books is an informative pamphlet
P. W. Oman and A. D. Cushn
called *Collection and Preservation
Insects,* which costs just 15 cents
may be obtained from the office
Information, U.S. Department of A
culture, Washington 25, D.C. Ask
Miscellaneous Publication 601.

Perhaps the most outstanding ch
acteristic of insects is their ability
survive. Even powerful new inse
cides cannot kill off all members o
species. Insects adapt quickly to cha
ing conditions, mostly because har
survivors rapidly reproduce new g
erations. It was this trait wh
prompted the late Dr. W. J. Holla
to end his classic *Moth Book,* now
of print, with this paragraph:

"When the moon shall have fad
out of the sky, and the sun shall sh
at noonday a dull cherry-red, and t
seas shall be frozen over, and the i
cap shall have crept downward to t
Equator from either Pole, and no k
shall cut the waters, nor wheels tu
in the mills; when all cities shall ha
long been dead and crumbled in
dust, and all life shall be on the ve
last verge of extinction on this glob
then on a bit of lichen, growing on t
bald rocks beside the eternal snows
Panama, shall be seated a tiny inse
preening its antennae in the glow
the worn-out sun, representing the so
survival of animal life on our eart
a melancholy 'bug.'"



Childhood memories of strife between reds and whites are long forgotten by Kiowa Chief Frank Bosin, 98. Now, beside Bishop Smith, he leads delegates—and paleface guests—in prayer in his native tongue.

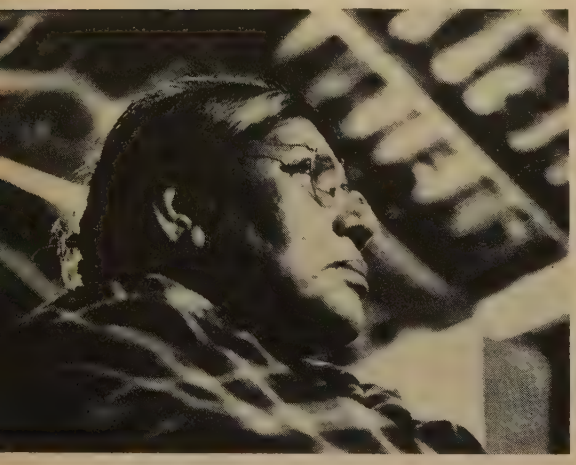
Indian Conference *in Oklahoma*

INSIDE the brush arbor, ministerial and lay delegates of the Indian Mission Conference of Oklahoma are being led in prayer by 98-year-old Frank Bosin, a Kiowa chief. Outside, shielded from the hot sun by a makeshift tent, a grandmother rocks a baby to sleep. The child is a great-grandson of Chief Hunting Horse, one of General Custer's scouts at Little Big Horn where the historic battle was fought.

The Conference, guided by Bishop W. Angie Smith, hears optimistic reports of Methodism's growth throughout the Mission area. Occasionally, on invitation, one tribe or another sings in its own tongue. Or it presents a war bonnett to a guest, inducting him as an honorary chief. But by far the greater part of the working hours is given over to worship and important Conference business.

This blend of the old and new West takes place each summer when the Indian Conference, first organized in 1844, assembles at one of its 110 Oklahoma churches. In these pictures, delegates are gathered at Springfield, one

Lunchtime. Delegates stroll from arbor at left and head for one of five "settings."

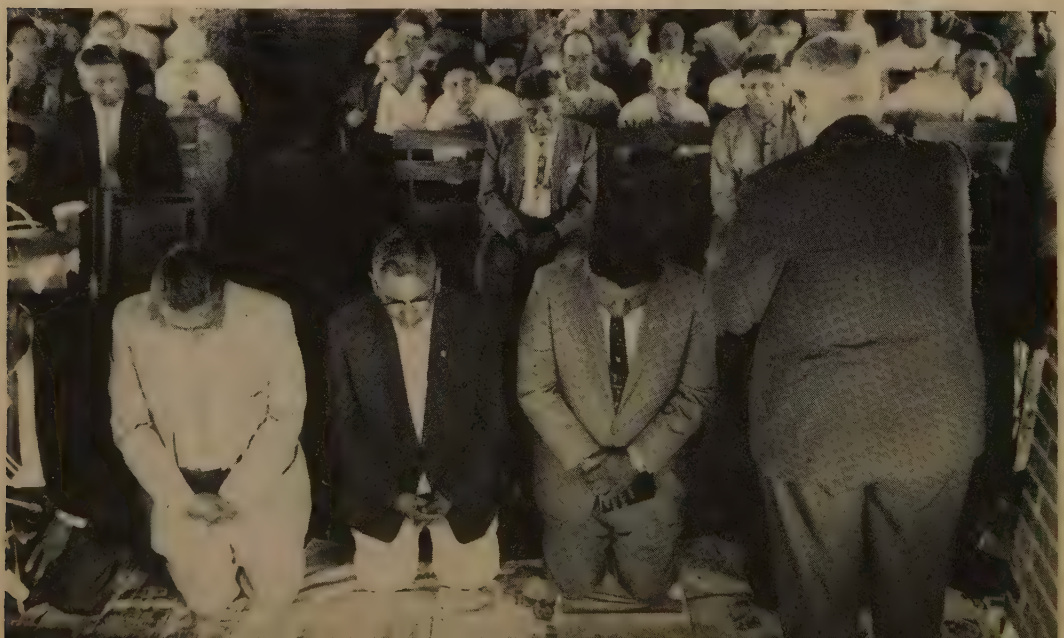


Few still wear blankets, but at night this squaw enjoys its warmth.

of the four churches on the Honey Creek circuit near Okemah.

A visitor could easily mistake this Conference for a camp meeting in the best Methodist tradition. Dotted about the grounds are tents where the delegates stay during the four-day session. A dozen camp kitchens have been set up by women of the circuit. Each church on the 52 charges may send six delegates, most of whom are accompanied by their families; the women commonly feed 750 people three times a day—and on Sundays up to 3,000.

Working with Indians is nothing new for The Methodist Church. As far back as 1830 there were 900 Methodists among the Cherokees, served by 17 missionaries on five circuits. And when President Jackson forced

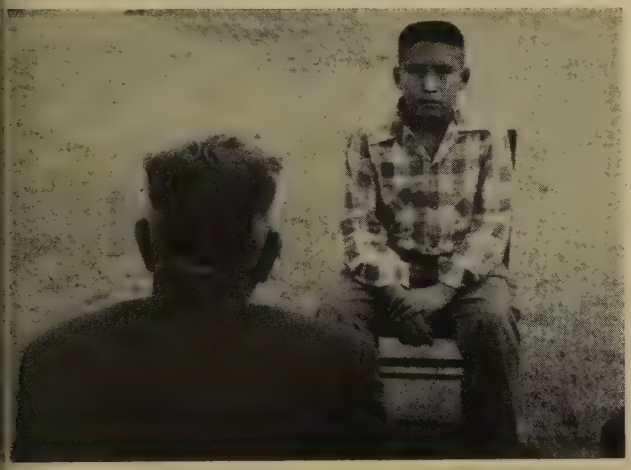


For candidates and spectators, it's a solemn moment when candidates for elders orders kneel before the bishop on newspaper covered dirt floor.

ousands of eastern Indians from their homes, Method- missionaries made the journey along the infamous rail of Tears, which led the red men to the Indian erritory of the West. The five "civilized tribes" from e East—Cherokees, Chickasaws, Creeks, Choctaws, d Seminoles—made their way into a land already oc- pied by the "wild tribes," including the Kiowas, paches, and Commanches. It was, as a Comanche eacher once said, "a miracle of grace that, instead of inted faces, and war cries, they sang in Christian llowship."

Today the Indian population of Oklahoma totals 120,- 0, of whom The Methodist Church reaches nearly lf. One in 16 Oklahoma Indians is an enrolled Meth- ist, but thousands more look to this denomination for ritual leadership. Latest figures show that Methodism the only denomination to gain in membership or num- r of congregations among the Indians in the last 15 ars. In that period, 38 new Methodist churches have en added; membership has more than doubled.

There is a steadily growing number of Methodist local eachers. One of those who were licensed at the 1958 nference was James Sun Eagle, chief of the Oklahoma



Only 12, Lewis Brandy successfully answers examiners' questions—and wins his license to preach.

Traditional laying on of hands ordains Wadie Elliot, a Choctaw serving the Hugo Circuit. Behind him, with glasses, is D. D. Etchieson, Indian Conference general superintendent.

Costumed WSCS members like this "Moslem" stress the needs of foreign missions by a pageant.

Appetites boom in the open air, but food is ample-plus. What's woman at right doing? She's shooing away flies!

Mrs. Cecil Horse's father, a Custer scout, served at the Last Stand. Now she rocks grandson as his dad is ordained.

Pawnees. He is the first of his tribe to become a pas

One can savor the truly American flavor of the Ind Conference by scanning the program, which bears s circuit and station names as Broken Arrow, Tahlequ Antlers, Cedar Creek-Lone Wolf, and Hunting Ho Pastors' surnames are equally colorful: Ahpeatone, Bi head, Pahdacony, Kauyedauty, Stoneroad, Deer, Tecu seh, Yahola, Roughface, and Wildcat.

Indian Methodists, as these photos prove, enjoy th Annual Conference, in part because it is truly a fam affair. Gathered on the same grounds are the ann meetings of the WSCS and the MYF. In all, 21 tri are represented—a genuine cross section of Methodi in this unique Indian Mission Conference.

The bell is supposed to signal mealtime—but th youngsters find it makes a dandy jungle gy

NEWS of the world parish

'O CONSIDER FLAG FOR WORLD METHODISM

The World Methodist Council, at s meeting next year in Oslo, may lopt a flag for itself and the 40 million ethodists around the world.

The first step was taken by the /MC's Executive Committee at a eeting last fall at Epworth-by-the-a, Ga., when it considered a report a three-year study of the proposal. owever, the Committee referred final tion to the 1961 conference.

The proposed standard has a field white with the Wesley coat of arms red in the center. Dr. Elmer T. ark, Methodist historian and Council cretary, has expressed himself as ery much in favor of such a flag."

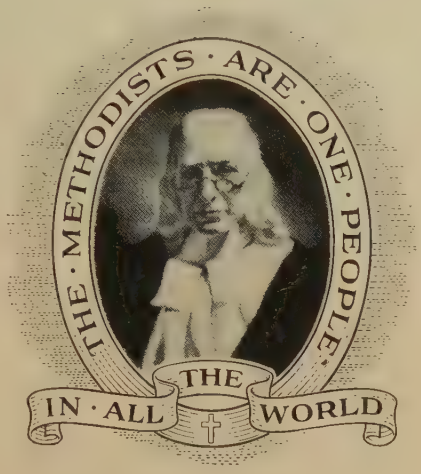
Neither British nor American Meth-ism has ever used a flag or a symbol, hough the World Council prints a cture of John Wesley on its letter-ads. It is set in an oval frame with small Latin cross at the bottom. ound the frame and in a ribbon oll below is a phrase Wesley wrote an American preacher: *The Meth-ists are one people in all the world.*

Flags and symbols have been used Christians for centuries. Symbols re carved or painted on the walls d columns of ancient churches. And this day, architects employ them in odern sanctuaries.

The Old Testament has several erences to flags, or ensigns, being ed as rallying points. Emperor Con-ntine of Rome designed a banner aring a cross and Christ's initials r his men to carry into battle. In s victory over Maxentius in 312, his nner bore the Latin inscription, *In e signo vinces* [By this sign thou alt conquer].

Some denominations use symbols and gs today. The American Lutheran urch, being formed by a merger the Evangelical, American, and nited Evangelical Lutheran Churches, cently announced it will have an official symbol when it begins func-ning in 1961. Similarly, the Prot-tant Episcopal Church adopted in 40 a flag with a red cross on a hite field and nine small white cross-s forming a St. Andrews cross in e blue canton. The Catholic flag bears e papal arms.

Flags with crosses are used by armed-rvice chaplains, a triangular pennant white with a blue cross by the

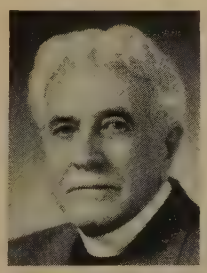


Symbol used on WMC letterheads.

Navy and a blue rectangle with a white cross by the Army.

Protestants often use an unofficial Christian flag, designed more than 60 years ago by Charles C. Overton of Brighton Chapel, Staten Island, N.Y. It has a field of white (for purity and peace), with a Latin cross of red (representing Christ's sacrificial death for all mankind) on a blue (faith, trust, sincerity) canton.

A Methodist, Dr. Ralph E. Diffendorfer, secretary of the Young People's Missionary Movement, promoted its use by displaying it at conferences. Another Methodist, Dr. Lynn H. Hough, then at Third Methodist Church, Long Island City, N.Y., wrote a pledge of allegiance.



Dr. Hough

The question of whether the national or Christian flag should have the place of honor in a church has never been decided officially.

The Christian flag is sometimes placed to the right of the congregation inside the church, the assumption being that in a religious service the cross takes precedence. The only time it is flown above the national flag is when a chaplain conducts services at sea.

The National Council of Churches in 1942 adopted a resolution saying

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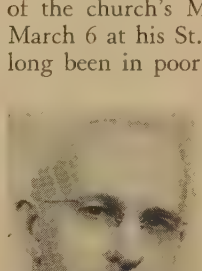
Honored Methodist Scouts pose with Secretary Benson and Chief Schu

the Christian flag "should have the place of highest honor . . . to the right, on the floor level of the congregation; in the chancel or on any level above that of the congregation, [it should be] to the right of the clergyman as he faces the congregation."

Bishop Coors Dies at 70, Served Church Since 1911

Bishop D. Stanley Coors, 70, head of the church's Minnesota Area, died March 6 at his St. Paul home. He had long been in poor health.



Bishop Coors

A native of Michigan, where he served pastorates 35 years, he was elected bishop by the North Central Jurisdictional Conference in 1952 and was due to retire in July.

His ministerial career began in 1911 as pastor of the Ferry, Mich., church. He was a delegate to the Uniting Conference in 1939 and as delegate or bishop attended all General Conferences since then. He was also a delegate to the 1951 Methodist Ecumenical Conference in England and recently served as vice-president of the Board of Temperance of The Methodist Church.

Survivors include his wife, a son, and two daughters.

Methodist Scouts Honored

Fifteen Methodists were among the nation's top 50 Boy Scouts (one from each state) honored at the organization's 50th-anniversary celebration in Washington, D.C. Nine were from Scout troops sponsored by Methodist churches across the country.

The Methodists, all holders of C and Country Awards, were acc panied by Arthur Schuck of N Brunswick, N.J., the nation's c Scout executive, also a Methodist.

Nine of the 15 boys are shown in accompanying photo as they visi Secretary of Agriculture Ezra T Benson with Arthur Schuck. From to right, they are Stephen Go Lincoln, Nebr.; William S. Mur Collingswood, N.J.; James R. Hi man, Jr., Huntington, W. Va.; Cha R. Blem, Dunkirk, Ohio; James Hardwick, Jr., Myrtle Beach, S. Secretary Benson; Chief Schu Melvyn Smith, Vicksburg, Mi Robert F. Hoel, Hutchinson, Mi Kent Goering, Neodosha, Kans., a Jackson R. Grubb, Jr., Thomaston, G

Hint Church Attendance Linked to Social Status

Frequency of church attenda seems to be tied to a person's posit on the social-economic scale, stud to determine factors in churchgoi now indicate.

One investigation was the Fo Foundation-financed Appalachian pr ect in a seven-state "Bible Belt." showed that worship attendance 190 mountain counties in Kentuck Alabama, Georgia, North Carolin Tennessee, Virginia, and West Virgi ranged from 36 to 73 per cent.

Forty-nine per cent of those qu tioned said they went to church on a week. However, only 36 per cent lower-strata individuals reported wee ly attendance. This compared with per cent in the upper strata. Fifty-ni per cent of those in metropolitan are went to church weekly, compared wi 44 per cent in rural regions.

A survey by four Lutheran bod representing 1,801 congregations in t U.S. and Canada differs on the relati of distance and attendance. T

UPCOMING EVENTS

Of Interest to Methodists Everywhere

MAY

1-8—National Christian Family Week.
6—May Fellowship Day.
22—Rural Life Sunday.

WSCS STUDY TOPICS: General Program—*Jesus the Light of the World*, by Frances D. Smith; Circle Program—*Matches to Light the Candles*, by Alice S. Detwiler.

Lutheran study showed that churches in which half of the members lived four or five miles from church had an average attendance of 54 per cent, while congregations with half the members living within walking distance had an average of only 45 per cent.

Last year a study made of 155 rural Methodist churches in South Carolina showed 82 churches in poor land areas had fewer members than 73 churches in good land areas, as well as fewer services and smaller attendance.

The Appalachian study also has disclosed a divergence in religious beliefs between rural church members of low status and city dwellers of high status. For example: the former tend to view God as a "righteous Judge," while the latter hold the concept of God as a loving, heavenly Father." Only 37 per cent of the rural residents believed God desired their progress, compared with 55 per cent of the urban residents.

Age does not appear to have much bearing on attendance. A five-year study of 7,000 Protestants, Catholics, and Jews over 21 in Detroit's metropolitan area failed to show any trend in attendance with age or indication of an increase in religious fervor in the later years.

A Minneapolis newspaper poll has revealed that teen-agers there go to church on an average of four times a month, with girls attending more regularly than do boys.

Name Conference Choirs

Ten choral groups—including one or more from each Jurisdiction and from Africa—will perform at the 1960 General Conference in Denver, Colo., beginning April 27.

They will sing two or three times a day. Their names and tentative appearance dates:

April 27—Ohio Northern University Choir, Ada, Ohio; April 28—Centenary College Choir, Shreveport, La.; April 29—Boston University Seminary Singers; April 30—Wiley College A Cappella Choir, Marshall, Tex.; May 1—University of Denver Choir; May 2—Ambassadors Quartet, Southern Rhodesia; May 3—DePauw University A Cappella Choir, Greencastle, Ind.;

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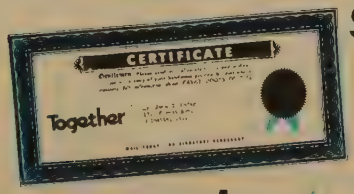

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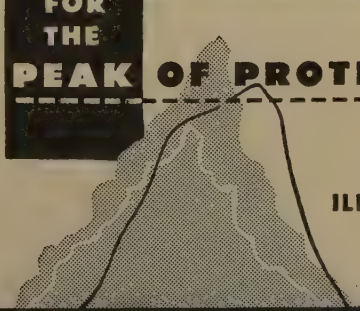

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May 4—Millsaps College Singers, Jackson, Miss.; May 5—Dakota Wesleyan University Choir, Mitchell, S. Dak.; and May 6—MacMurray College Choir, Jacksonville, Ill.

Board Serves 1.5 Million

The Board of Hospitals and Homes served more than 1.5 million persons last year, reports Dr. Olin E. Oeschger, general secretary.

He told Board members at their annual meeting in Columbus, Ohio, that "our health and welfare institutions are faced with unprecedented responsibility and challenge."

Institutions affiliated with the Board increased to 236 last year through addition of one hospital and six homes. In addition, 66 new projects costing more than $40 million were started.

The hospital is at Oak Ridge, Tenn., and the homes at Jacksonville, Fla., Americus, Ga., Bozeman, Mont., Lodi, Ohio, Mitchell, S. Dak., and Seattle, Wash.

The 236 institutions include 104 homes for older persons, 76 hospitals, 49 children's homes, and 7 homes for business women. Their capacity is 33,361 and their assets $465 million.

Dedicate New Hospital

Some 15,000 persons braved heavy snows to tour the new Oak Ridge, Tenn., Hospital of The Methodist Church at its dedication, delayed two days by the fall.

The $2.9-million hospital was built for the Atomic Energy Commission and, by vote of the townspeople, turned over to the Methodists to operate. A four-story structure with 175 beds, it features an isotope laboratory for diagnosis, a small chapel, and facilities for quick expansion to 234 beds. It replaces a hospital built hurriedly during World War II when the town was established secretly by the government to make materials for atomic bombs. The town now is entirely free of any government control.

Chief Minister Manley (left) and Mr. Sherlock at Methodist meeting

200 Years of Methodism

Chief Minister (Premier) Norman W. Manley of the British West Indies joined with the Rev. Hugh Sherlock, Methodist Conference chairman, recently in celebrating 200 years of Methodism in Jamaica. Mr. Sherlock is a pioneer participant in the famed Jamaica Boys' Town.

Oxnam Speaks Despite Threats

In the face of threats and harassing phone calls, ailing Bishop G. Bromley Oxnam has addressed a national civil rights conference in Washington to urge that qualified Negro voters be given the ballot in Southern states.

"When Negroes achieve the ballot," he said, "other civil-rights problems will fall into line."

Bishop Oxnam, 68 and scheduled to retire as head of the Washington Area in July, said he received the threats demanding that he withdraw after he was announced as a speaker.

Laity Told: Be the Church

Laymen should seek to be the church and not just tools for doing something for the church, says Dr. Hans-Ruedi Weber of Geneva, Switzerland, executive secretary of the World Council of Church's department on the laity.

Dr. Weber attended a Chicago week-

Now it's the Oak Ridge Hospital of The Methodist Church, Oak Ridge, Tenn.

Don L. Calame (left), director of Methodist Men, confers with Dr. Weber, WCC official, who spoke at a lay-activities meeting in Chicago.

d workshop of lay leaders, sponsored the General Board of Lay Activities The Methodist Church. Nearly 50 en from 25 Episcopal Areas attend- g were instructed on how to train ner leaders of Methodist Men.

"The ultimate aim of Methodist en is not to do something for the urch but to be the church," Dr. eber said.

Later, he told TOGETHER that in rope leading men and women are king a way "to be the church in the rld and their professions."

"The war," he added, "brought us e to face with the fact that the urch in Europe is but a small mi- rity. Most people there go to church ly three times in their life—for Bap- n and confirmation, marriage, and t rites.

'We are not so much interested in

CENTURY CLUB

Membership in the Century Club spurted this month when friends nominated nine Methodists 100 or more for listing on the Club's roster. They are:

Mrs. Hannah Wade, 101, Terril, Iowa.

Mrs. Sarah Garrow, 100, San Jose, Calif.

Mrs. Charles Rogers, 102, Poultney, Vt.

Mrs. Annie L. Dunlap, 100, Sistersville, W. Va.

Mrs. Susan Frazier, 100, Lennox, S. Dak.

Mrs. Isamiah Wileman, 103, Fillmore, Calif.

Mrs. Belle Timmons, 104, Boswell, Ind.

Mrs. Mary M. Dunn, 101, Eugene, Oreg.

Judge A. R. Alexander, 100, Plattsburg, Mo.

Other Methodists qualifying for the Club will be listed as their names are received from readers.

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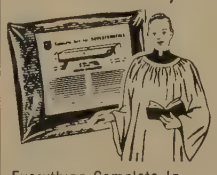

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MISCELLANEOUS

THE ANNUAL CORPORATION MEETING of Sky Lake of Wyoming Conference, Inc., will be held in the Sara Jane Johnson Memorial Methodist Church, Johnson City, N. Y., at 3 P.M. on Thursday, May 19, 1960. PLEASE TAKE FURTHER NOTICE that action will be taken at said meeting upon a proposal to amend Article II, Section 2, of the By-Laws of said corporation, which now reads: "Section 2. The Secretary shall serve personally or by mail, not less than ten nor more than 40 days before such meeting, a written notice thereof upon each member of this corporation. If mailed, it shall be addressed to such members at his address as it appears upon the certificate of incorporation, the minutes of the Conference or as submitted to the secretary by the several district superintendents of the Conference, unless he shall have filed with the secretary a written request that notices intended for him be mailed to some other address, in which case it shall be mailed to the address designated in such request. Notice of the annual meeting shall also be published in the TOGETHER MAGAZINE, Chicago, Ill.," to read the same, excepting the last sentence only thereof, which sentence shall be amended to read as follows: . . . Notice of the annual meeting shall also be published in The Wyoming Conference Methodist, Kingston, Pa.

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Portland 5 • Richmond 16 • San Francisco 2

running the church as in finding the meaning of Christian obedi and what the church is. It is n movement for bringing people church."

There now are 70 lay-training ters over Europe, Dr. Weber repo At these, pastors, laymen, and women study together to help the become "seven-day" Christians at jobs and professions. In addition, creased interest is being shown in H study classes in homes.

Dr. Weber said the movemen strongest in areas where the churc fighting for its life, particularly East Germany.

Charter 13,000th Club

Methodist Men of Trinity Chu Mt. Prospect, Ill., has received cha number 13,000 from the Board of Activities. There now are 500 m clubs than the 12,500-club goal set t years ago as the target to be reac by May 21, 1960.

Urges Bomb-Test Ban

The Executive Committee of World Council of Churches has ur the U.S., Britain, and Russia to tinue working for an A-bomb test

The Committee called for inte tional co-operation in devising b means of detection and for internat al inspection of explosions for pe ful purposes.

German Reds Tighten Grip

The Communist government of E Germany has tightened its control clergymen by establishing spe "clergymen's indexes" and doss according to West Berlin papers. records include notations on daily tivities, political stands, sermon tren and official and private utterances.

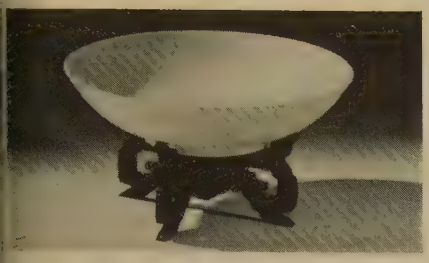
CAMERA CLIQUE

Vacation Project: *Before long, many of more advanced amateur photographers be hitting the vacation trail with a jam-pac gadget bag and a headful of picture id Be sure you remember* TOGETHER*'s fifth g photo invitational, as announced in our A issue. The theme is* Methodist Americana *we're counting on you experienced lensmen come up with plenty of sparkling, storytell color shots of Methodism's many histor sites. The* Methodist Americana Map *in November, 1959, issue will alert you to th near your vacation route. (The map also available separately from Cokesbury Bo stores for 50¢.) Why not accept the challe and seek out color-picture angles at the s you visit? A little extra effort and ingen may win you a spot in the eight-page Me odist Americana color pictorial we plan publish in about a year!*

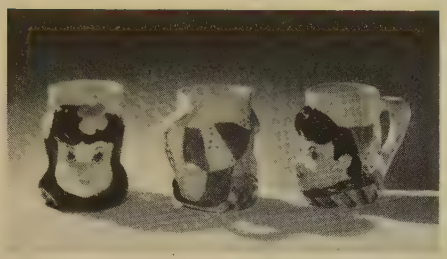
Here are photo credits for this issue: Cover—FPG • 25-26-27-28—Otha C. Spen • 70 top—Shields • 72 top—RNS, Bot.—T. Cook • 76-77-78—Toge Fujihira • 79—A. Potter • 2-62-63-65-66-67-68-73—George Miller.

All items are offered on a money-back guaranty. Prices are postpaid. Kindly enclose payment in check or money order. Do not send cash. Also mention that you saw the item in *SHOPPING TOGETHER*.

Shopping Together

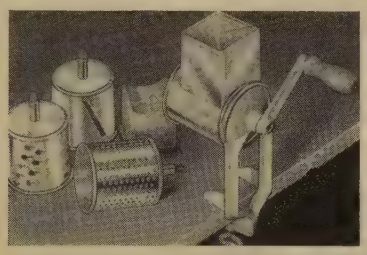


Oriental Centerpiece—Serenity supreme is exemplified in this porcelain classic for your table. A stark white bowl for colorful fruits—or float a blossom in it. Black wood base. 9″ dia., 4¾″ high. Set (bowl and stand) for coffee or dining table, $3.95.
Sheff's, Box 3072T50, Merchandise Mart, Chicago 54, Ill.

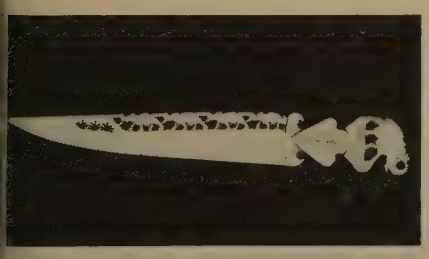


Mug Fun—Children will drink their milk just to see the cute little animal at the bottom of the mug. Child's name is printed on handle. Hair and eyes of mug are colored to match child's own. State colors, whether boy or girl face. Glazed pottery. $3.95.
Sally's Studio, Peartree Farm, P.O. Box 39TO, Easton, Conn.

Everlasting Nite Lite—Needs no bulb. Never needs to be turned on or off. Plug into an outlet, it gives off a soft green guiding light in the dark. Burns years at 1¢ per year. For child's room, bedroom, stairways, halls, entry. AC only. 1¢.
Walter Drake, TO-15 Drake Bldg., Colorado Springs, Colo.

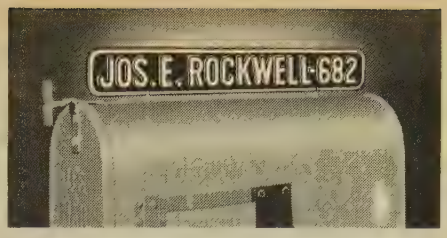


Salad Genie—Conjure up a salad like magic! It's small, lightweight, but as sturdy as a meat grinder. Cutter-barrels shred, chop, grate, peel, slice, waffle, make crumbs. Precision-made German import that makes salads fun to create. $1.25.
L & M Co., Dept. TG-10, Box 881, St. Louis, Mo.



Exotic Letter Opener—Elegant hand-carved elephants parade down the side, crown the top of this intricately patterned opener. It's a treasure from the Orient for grace home or office desk. Genuine carved ivory, over seven inches long. $3.98. Two for $3.85.
Harriet Carter, Dept. TO, Plymouth Meeting, Pa.

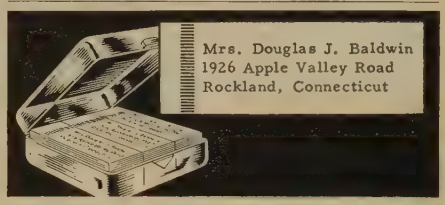
For Favorite Recipes—Imagine your own "collected recipes" gathered into this quaint recipe file—and a recipe where you can find it means a tempting dish on the table. Sturdy Kraft dividers, stiff back, bound with ribbon. Washable. $2.25.
The Added Touch, Dept. TG, Wynnewood, Pa.



Day-n-Night Mailbox Marker $1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that shine bright at night! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 454 Spear Bldg., Colorado Springs, Colo.

LIKE WALKING ON AIR—bouncy foam crepe soles. Over 223 sizes in stock! Choice leather, handlaced, flexible, smartly styled and quality made. Red, Smoke, Taffytan, White, Black. No extra charges for the hard-to-fit! All purchases subject to exchange or money-back. Fast delivery—COD's accepted. Factory-to-you Special Offer: $5.95 plus 50c post. **MOCCASIN-CRAFT, 58-YF Buffum St., Lynn, Mass.**



500 PRINTED NAME & ADDRESS LABELS 25¢

500 gummed economy labels printed in black with ANY name and address, 25¢ per set! In two-tone plastic gift box, 35¢ per set. 5-day service.

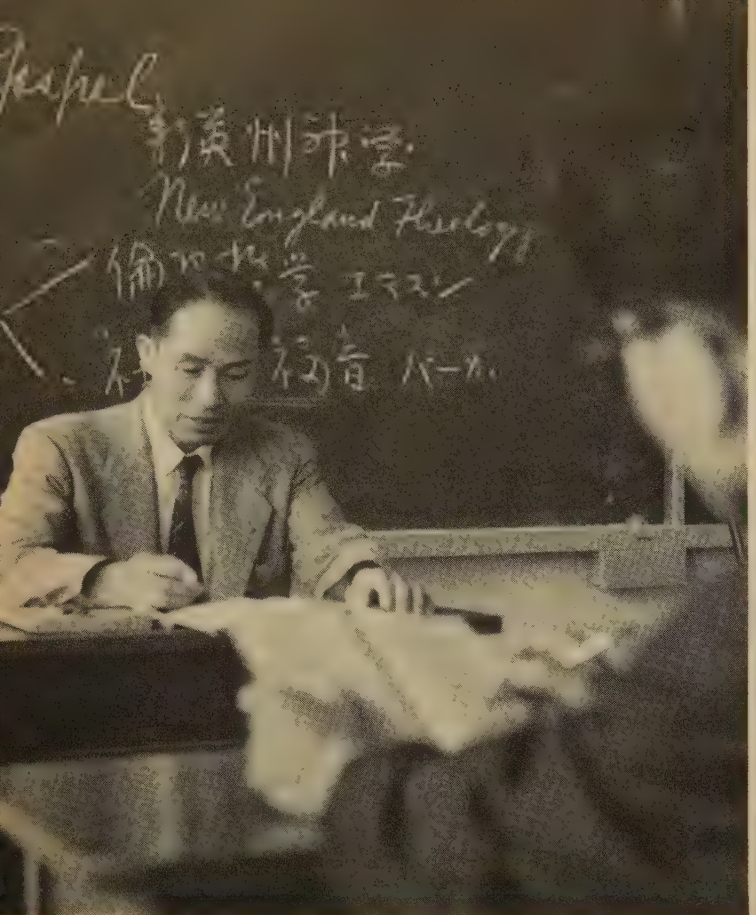
DE LUXE GOLD-STRIPE LABELS—500 FOR 50¢

Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift; perfect for your own use. Set of 500, 50¢. In two-tone plastic box, 60¢. 48-hour service.

Satisfaction guaranteed or your money back. We pay the postage.

Walter Drake 2605 Drake Bldg. Colorado Springs 10, Colo.

For the Pin-Up Set—Your tot will be best dressed in the buggy parade wearing these 18K gold-plated safety pins. Pins are 2¼″, with polished boy or girl faces engraved with name and birthdate. Fine for blankets or diapers. Print name; specify face. $1.10. Two for $2.
Elron, Inc., 352T W. Ontario St., Chicago 10, Ill.



Methodists are sharing with other Christians a rural evangelistic program aimed at providing

BETTER Farms for JAPAN

Blackboard on a model farm: *it outlines the history of the Christian church in both English and Japanese. Rijozo Soji, dean of education, conducts a class.*

Dr. Kagawa

WHEN JAPAN lay in ruins 15 years ago, the gravest problem of post-war recovery was agricultural. Millions faced starvation on the crowded chain of islands, where only one out of every six or seven acres can be cultivated—and that acre is topped by soil worn thin by many centuries of ceaseless cultivation.

Today Japan has 92 million mouths to feed—22 million more than in 1945. While recovering its position as Asia's leading industrial nation, it is undergoing an agricultural revoluton. This achievement is due in no small part to machinery set in motion 33 years ago by the world-famed Christian Socialist leader, Dr. Toyohiko Kagawa. It was Kagawa who provided the present pattern through a Farmer's Gospel School, started in 1927 at his rural home between Kobe and Osaka. To date, this school—which combines training in Christian rural evangelism with modern agricultural methods and soil conservation—has been a model for some 90 others.

One of the largest and most successful of these schools is the Christian Rural Service and Training Center at Tsurukawa. Sponsored by the United Church of Christ, the Center is more than a farm—although a visitor's first impression is likely to be otherwise. On 45 acres of improved land, young farm men and women come and go about their tasks. Holstein cows graze everywhere on once bare acres. There are pigs, goats, and calves, fields of vegetables, even honeybees.

Tsurukawa is really a school and a seminary. Its purpose is to train Christian leaders for evangelism rural areas. The Methodist Board of Missions co-operat in its operation with seven other American and Canadi boards and a number of Japanese Christians.

Often the typical Japanese farmer is neither Christia Shinto, nor Buddhist; to reach him, an evangelist mu be specially trained. He must contribute new skills to man hard put to wrest a living from a plot of grou which usually measures less than three acres. And h must do this in the farmer's own language. To qualif students study an imposing list of subjects: systemat theology, history of Christian thought, life of Pau Greek, philosophy, and the New Testament. In additio they must learn agriculture, rural sociology, anim husbandry, and Christian education.

Tsurukawa Center's history goes back to 1938 whe it was established on land rented from Dr. Kagawa Musashino School of Evangelism. Soon closed becau of the Sino-Japanese war, it was moved to Manchur where Christian pioneers were trained until World W II ended. From 1946 to 1955, it was situated on 25 acre of land on the outskirts of Tokyo. The present sit some 25 miles from Tokyo, was purchased from mo than 100 upland farm owners and opened officially o May 30, 1957.

Today the Center serves the community by means o nursery schools, livestock and other extension service plus direct preaching of the Gospel. Along with othe centers of its type, it symbolizes the outreach of Chri tianity through the hundreds of young people who ar dedicating their lives to service in rural Japan.

ut to pasture: prize Holsteins are increasingly important as milk is introduced into more Japanese diets.

ushroom culture: this is one of many innova-
ons at Tsurukawa. Mitsuro Chida, farm manager,
vers pine logs in which the delicacies will mature.

Class work: whether in classroom or field, the Japanese student-evangelists are apt scholars. In photo, one takes notes on the fine points of cattle judging.

THROUGHOUT JAPAN family incomes average $ a year. But rural communities are benefiting fr demonstration farms such as Tsurukawa's. This is p ticularly true in upland regions where soil is thin, la eroded. Farm folk there have little chance to augm their scant diet of rice and vegetables with sea food, as Japanese living near the coasts. Milk, an unknown it in too many Japanese menus, appears to be one ansv to the food problem—so grasses and legumes have b introduced to convert once unproductive upland ar into green pastures. Meanwhile, more and more Christ evangelist-farmers are going out from the rural center emphasize soil conservation and scientific methods, wh preaching the Gospel to a healthier people.

Model cow: *from Bible study, these students now turn to a class in animal husbandry. The teacher with the tiny Holstein is David Orth, a missionary.*

First things first: *at Tsurukawa the day begins and ends with prayer. Here, in early-morning light, head are bowed before students go to their chores.*

City Bird

By GENE MOORE

How wonderful of this beguiling elf
To build his tiny home so near my door,
To grace my garden pool and feeding shelf
And sing to me of mountain and of moor.

What poverty can hold a person down
While there are birds to brighten up his
town?

RIDING THE CIRCUIT

The picture of the preacher on horseback is a familiar one to Methodists: for it was through the selfless service of traveling preachers that The Methodist Church grew.

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